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American Friends Service Committee Number

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Friends on the Service Front

By Ruth Hunt

RUFUS JONES said once, at the close of a Service Committee meeting, that each time it seemed to him there never could be a better meeting than the last one.

And so it seems to those who have the opportunity of regularly or frequently attending the meetings of the American Friends Service Committee. For there in the old Meetinghouse at 1515 Cherry Street in Philadelphia, the third Friday of each month, there seems to be, in a small measure, a response to the concerns that are heard and felt by Friends across the country. To many it may seem like a very orderly report of a strange heterogeneity of activities. All in the same meeting there may be plans or reports of progress in work among sharecroppers in the South, California migrant workers, refugee babies in Southern France, West Virginia coal miners, and Conscientious Objectors in prison—each one of them of serious concern to a group who seem to feel for them a sacred trusteeship.

The January, 1941, meeting of the Committee was such a one. For Friends who have not been able to attend a regular meeting of the Service Committee, there are outlined here minutes on the agenda of the last meeting. Walter C. Woodward, from Richmond, Indiana, Editor of THE AMERICAN FRIEND, served as chairman in the absence of Rufus M. Jones. He and Clarence Pickett, Executive Secretary of the Committee, sat together on the facing benches when the meeting opened at two o'clock.

2:00-2:30. During a brief period of silence, Friends kept in their thinking Lucy Biddle Lewis and Thomas R. Kelly, who died recently. Both of them were members of the Board, and for many years were closely associated with the work of the Committee. A keen sense of the great loss sustained in the passing of these Friends was expressed, and many words of appreciation and gratitude for the inspiration of their lives and work were spoken.

A special welcome was extended to visiting Friends from various parts of the country, and to representatives from the Monthly Meetings in the vicinity of Philadelphia.

A telegram was read from Rufus M. Jones from California, where he has been visiting among Friends, expressing regret for his absence and sending greetings to the meeting. The Committee was reminded that Rufus Jones would celebrate his seventy-eighth birth-

day on Saturday, January 25, and a message of congratulation and good wishes was sent to him from the group. A telegram was sent to the Pacific Coast Branch of the Service Committee, commending its formal inauguration on January 25, at Pasadena, California.

The attention of those present was directed to the admirable display of beautiful pictures, photographs, books, and delicious candies and pastries, all the work of refugee friends and clients of the Committee.

2:30-2:50. Clarence Pickett told briefly of the new activities of the Committee during the past year and of the increased interest on the part of the public, of changes in personnel, and of some of the routine work of the staff. About 125 persons are now employed by the Service Committee in this country, 91 of whom are in the Philadelphia office, plus twenty-five volunteers. A staff of more than forty serves in Europe. Clarence Pickett spoke with appreciation of the unselfish service of many persons, both in Philadelphia and in the field.

2:50-3:00. Hugh Moore, Financial Secretary of the Committee, read a statement of the income for the work of various sections during the year 1940, and expressed sincere thanks to those who had contributed, many of them not members of the Society of Friends. He told, too, how much of the money had been used. A brief resumé of the income for the various phases of work includes:

GENERAL FUND	\$ 128,831.04
PEACE SECTION	130,017.24
REFUGEE	190,106.51
RELIEF	645,335.24
SOCIAL-INDUSTRIAL	46,068.24
FRIENDS SERVICE, INC.	24,115.00

TOTAL \$1,164,473.27

3:00-3:45. William Eves told of some of the work of the Foreign Service and Refugee Sections. A staff of about sixty people work with Howard Kershner in Southern France, some of them members of the Society of Friends; others are Mennonites and members of the Church of the Brethren; some are Americans who normally live abroad; many nationalities are represented among the workers.

At the present time relief in unoccupied France includes feeding about 35,000 children daily, distribution of clothing, and other forms of relief in civilian concentration camps and hospitals. Part of the money for the feeding is furnished by the French government,

from their funds frozen in the United States. Much of it comes from sympathetic Americans and expatriates of the victims.

American Friends have been asked to cooperate with the English Friends in their War Victims Relief Committee. So far the Service Committee has been able to contribute substantially to this work of relief and rehabilitation, and will continue to share, as long as funds are available.

William Eves mentioned the delegation of four representatives of the Committee who left New York January 11 for Lisbon, Portugal—Robert Yarnall and Henry Cadbury enroute to England, and James Vail and Harold Evans, destined for the Continent. It is hoped that their visit will aid in the continuation and expansion of the work of the Service Committee abroad. Cables have been received of their safe arrival.

A sense of great joy is felt in being able to carry on the work of the Service Committee's foreign centers. Berlin, Vienna, Copenhagen, Geneva, and Paris offices have remained active throughout the war, and a new office has been opened in Rome to take care of the flood of refugees who pour through that city. Those who have stayed on, sometimes almost at the expense of their lives, are to be greatly commended for their faithfulness.

In addition to the steadily increasing tasks of the Philadelphia office of the Refugee Section, the hostels at Scattergood in Iowa, and at Quaker Hill in Indiana, keep busy as temporary homes and retraining centers. Due to rapid migration changes, it is expected that the Cuban hostel, Finca Paso Seco, will close shortly.

Eleanor Stabler Clark reported for the Clothing Committee. During the year more than five tons of clothes have been distributed in this country; two tons have been sent to England from the Philadelphia storeroom and ten tons from the New York storeroom; two tons have been sent from the West Coast Clothing Committee to Shanghai, China; over a ton has gone to Mexico for distribution among Spanish refugees there; and almost two tons have been sent to Santo Domingo; before June, eleven and one-half tons went to France. On hand, ready to ship to France, are thirty-five tons of warm clothing designated for women and children in the unoccupied areas, as soon as permission can be granted by the British government.

(Continued on page 83)

THE AMERICAN FRIEND

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Editor

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Spiritual Basis of Friends Service

By Clarence E. Pickett

An Address Given at the Sessions of the Five Years
Years Meeting in October, 1940.

IT HAS seemed to me that it was not necessary to speak on this topic in a mood of defense. The American Friends Service Committee has now for twenty-three years acted as an instrument for carrying out public projects for the Society of Friends based upon our historic testimonies. In that time, either it has shown the fruits of the Spirit which are their own proof, or else it has not. Perhaps it may not be amiss if we look at some of the objective results upon which one can place one's finger, realizing that in so doing one may miss the most significant things that have been done. Very often "the wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is everyone that is born of the Spirit."

RELIEF WORK LEFT SPIRITUAL IMPRINT

Friends did not go to Europe for reconstruction work in France and relief in Germany in order to build a Society of Friends. It was not an evangelical expedition in the narrower sense. While in the *equipes* in France, I am told that there was a quality of devotional life which was very significant to the boys drafted in the last war and giving alternate service in this fashion, there was no definite attempt to make Protestants or Quakers out of French peasants. Quite as truly in Germany, we went because German children were hungry. Officially, they were enemy children. We fed them because of our own inner urge and with perhaps a consciousness that we were carrying out the spirit of the Scripture which enjoins Christians to feed their enemies. There did grow up, however, both in Germany and in France, a small Society of Friends. One cannot be in touch with these groups as they exist today—perhaps some hundred Friends in France and three hundred in Germany, still holding their meetings, still maintaining their testimonies—without realizing that the influence of what was done left its spiritual imprint. Probably it did so far more effectively than if we had depended too much upon the spoken word.

CONVINCING SIGN OF THE SPIRIT OF CHRIST

The same impulse from American Quakerism, combined with the influence particularly of Woodbrooke School in England, is, I suppose, responsible for the revival of Scandinavian and Dutch Quakerism. It is certainly directly responsible for the groups in Czechoslovakia.

But beyond these more formal results, one sees symptoms of lives which have been touched and influenced although having no direct connection with the Society of Friends and although at present they may be involved in national movements which seem to deny the validity of our peace testimony. When Margaret Frawley saw the German army of invasion take over Bordeaux, she was in charge of three Spanish child-feeding colonies for the Service Committee. Hoping to continue these colonies, even though in territory occupied by the German army, she interviewed two men in charge of the army of occupation and asked permission to continue. To her astonishment, both of these men said they had been fed by the Quakers in the early twenties and they gave her permission to continue, and that feeding continues today. Is that a sign of the working of the Spirit? Is it a sign that those who have done this work two decades ago were living in the spirit of Christ?

It seems to me that this kind of fruit, illustrations of which are continually emerging as one moves about central Europe, is perhaps a more convincing sign that we have to a modest extent been an expression of the spirit of Christ.

BECKONED ON TO GREATER ADVENTURES

One of the tendencies against which we have had to fight as a small religious group is an inclination to stay within our own walls and attempt to keep our own skirts clean by not allowing ourselves to be plunged into the main streams and currents of life. That is probably one reason why there are not many persons of political influence in the Society of Friends. These efforts at interpreting our concerns to a public which has no association with the Society of Friends, whose objectives and ideals are quite different, tax the strength and validity of our testimonies and our own intelligence in expressing them. In this we have not been too successful. But we have marked a new epoch in our social and religious consciousness, and the results seem to me to beckon us on to greater adventures of similar character. The tragic war which now infests the world will, I suppose, offer increasing calls for such efforts. It may be that our spiritual vision and power will again be severely tested by the calls that come to us.

FRIENDS PRIMARILY A CHRISTIAN SOCIETY

One influence that these undertakings has upon the Society of Friends is to emphasize the nature of our re-

ligious body as that of a society and not an ecclesiastical institution. It is not without importance that over a thousand people in various parts of the world have joined the Wider Quaker Fellowship. This indicates their common view of religious thought and life with us, and yet their feeling that they wish to continue their present religious connection with some other body. In our work camps only thirty-five per cent of those who come to us are Friends. The rest come because they are likeminded and wish to study and experience a life which faces and dissolves conflict instead of becoming involved in it.

In fact, the more one sees of present-day Quakerism the more one feels that we will be strengthened and will be of use largely in proportion to our emphasis upon the importance of attitudes and spiritual understandings and not upon the development of ecclesiastical machinery or even by growth in numbers. We will probably influence the Church at large far more if we make little pretension at being a church, but as a society promote a quality of life and spirit and emphasize a way of life which influences the great church bodies because of the significance of the testimonies and not primarily because of our size.

A.F.S.C. IN RELATION TO OUR MEETINGS AND HOMES

There have been those who cautioned against young people associating themselves with the work of the Service Committee because they will there come into contact with other young people who smoke and perhaps even drink, and whose ideas of religion and life are quite different. This seems to me to raise the question of the relation of an organization, such as the Service Committee, to local meetings and Quaker homes. In the first place, the effectiveness of any work which the Service Committee does is very largely dependent upon the spirit and quality of Quaker meetings and Quaker homes. If boys and girls have not been drawn into a pretty full understanding of the basic beliefs and the testimonies of the Society of Friends before they undertake to live out its testimonies in practical undertakings, their lives are likely to be inadequate to the challenge of meeting the sore spots of today's society. Now and again, boys and girls working with the Service Committee at home and abroad, some Friends and some non-Friends, have not made good. Sometimes they have picked up habits which are objectionable, and this we all regret. But we cannot live in cellophane. Our only recourse, if we are to plunge ourselves into the places in the world which need most the healing and purifying spirit of Christ, is to build strong and sturdy characters through our homes and through our meetings.

This is one reason why all of us who work as members of the staff of the Service Committee are continually saying that there is no more important service we can render than to encourage and help in any way we can with the growth and effectiveness of local meetings. I cannot say too strongly how deeply this conviction rests upon all of us. The records of successful operations in the field of war and peace and of social conflict run back to the depth of life and reality of our meetings for worship and of our home life.

THE WIDER OUTREACH OF A.F.S.C.

But the relation between our meetings and the Service Committee has another angle which is of increasing importance. Over these twenty-three years, about three thousand young people have been associated with the work of the Committee in one way or another. Each year now we are using about five hundred young people in various kinds of work: the Youth Peace Service, the work camps, relief and reconstruction work abroad, the work

in settlements and other institutions, and volunteers directly in connection with the Service Committee staff. Of these, less than half are members of the Society of Friends. Another group which we touch is contributors. The Service Committee raises and spends between a half and three-quarters of a million dollars a year. Last year we spent \$889,000. A large amount of that came from people who are interested in the work of Friends, who believe in what they are undertaking, but who are not members.

SPEAKING AS A CONCERNED FRIEND

Both among the young people who work and among those who contribute are an increasing number who are becoming interested in the spiritual basis of the Society of Friends. They want to attend our meetings for worship. They want to know whence are the springs of these efforts of ours. May I confess to you that at times we hardly know what to say? I don't want to be critical of meetings, and please remember that I am a member of a meeting as well as of the Service Committee. I speak as a concerned Friend. I have to admit that there are a good many meetings where one is conscious that if he sends these people they would go away sad and discouraged. I am not saying in this that the Service Committee's spiritual life is superior to that of the meetings. I want to point out that we are one in our spiritual responsibility, that the meetings cannot effectively project their spiritual life into these public undertakings unless these undertakings are worked out in keeping with the inner spirit of our life and religion, but neither can these projects be successful in the long run unless the life of the meetings bears the same testimony to the same way of life that people see when they observe a new community being built or a relief undertaking carried out. More than once have members of the staff been asked about attending meeting and they have had to think pretty carefully as to whether they would spoil the tender growth of a budding spiritual life by the recommendation that they gave.

AS MEMBERS OF THE BODY OF CHRIST

In these efforts, which have brought us perhaps too much publicity and prominence, we have laid ourselves open to a challenge which we had not suspected. Now and again people take seriously the claims that we make that these efforts are an attempt to put our pacifist beliefs to work in the warp and woof of society. One can hardly imagine a society more eager to believe that our peace testimony, our belief in the divine quality of human nature, can be true. They want it to be true, and they want us to be able to prove it to be true. In so far as they see it begin to work in the economic and social life around them, they sense the need for the spiritual root that lies underneath.

Again may I say that there is nothing more important at this stage of our development than a thoughtful, prayerful and persistent deepening of the quality and significance of our meetings for worship. The interdependence between the healthy development of a meeting and an adequate public service reveals the organic nature of the life of our Society. We are one body and not simply an assembly of several members. We bear our testimony to the power and significance of the life of the spirit at home and abroad, or else we do not bear it at all. Never has it been more apparent that we illustrate what Paul meant when he talked about the Body of Christ. With due humility we may in the full meaning of the term say we are for those among whom we live and whom we seek to serve the Body of Christ. May each member of that Body be found to live in the power of His spirit!

Friends and the Movement for Christian Unity

By Elbert Russell

(Continued from last issue.)

TURNING to the concrete questions raised by the invitation to join the World Council of Churches, we need to remind ourselves that the movement has not been of hasty growth, that its principles and plans of work have all been tried out on a smaller scale in a great variety of organizations, and that Friends have had a generous share in most of them. The principle of voluntary cooperation for definite practical ends has in the last century found expression in the great confessional world organizations of Anglican, Baptist, Lutheran, Methodist, Reformed, and finally in the World Consultative Committee of our own heterogeneous Quaker bodies. It has found expression in the great world-wide interdenominational or undenominational organizations, such as the World Alliance for International Friendship through the Churches, the World Sunday School Convention, the World Missionary Council, and the World Christian Student Federation. The practicability of official inter-church conferences for mutual understanding and great practical Christian ends has been tried out in more recent so-called ecumenical conferences: the Stockholm and Oxford Conferences on Christian Life and Work, and the Lausanne and Edinburgh Conferences on Faith and Order. The very constitution of the World Council was the product of a similar conference in Utrecht, Holland, so that there have been enough dress rehearsals of such a council to insure its practicability.

WORLD COUNCIL A VOLUNTARY ORGANIZATION

If you have read the proposed constitution of the World Council, you will have noted that it is fundamentally a voluntary organization composed of official representatives of the constituent churches which will give non-Roman Christendom the possibility of unity of action on matters of general Christian concern. The heart of it is an Assembly meeting every five years, composed of about 450 members. This number would give each church participating in the Oxford and Edinburgh Conferences at least one member. That would ensure to Friends a member each for London, Dublin, and Arch-Street Yearly Meetings and the Five Years Meeting. The Friends General Conference has also been invited to join.

The Assembly has no authority to establish a creed or to legislate for the constituent churches. It cannot interfere in any way with their internal policies or ecclesiastical order. It has no authority except such as shall be expressly delegated to it by the member churches and it cannot act for nor bind any of them in any way without its particular consent. On the other hand, it can provide for a larger mutual understanding between the branches of the Church of Christ, promote the study of fundamental problems and provide an agency for free cooperation in these times when there is great need of a united voice and united action on the part of Christendom. The Roman Catholic Church has been invited to join but is prevented at present by its claim to be the only true Christian Church. The actual meeting of the Assembly has been postponed until after the war, but spirit and provisional organization are at work.

The feature of the proposed constitution which has aroused most discussion and produced the greatest hesitation on the part of some other bodies of Friends has been the proposed basis of membership. It reads as follows: "The World Council of Churches is a fellowship of churches which accept our Lord Jesus Christ as God and Saviour." The language of this proposed basis was the subject of considerable discussion at the Utrecht Conference; many were not satisfied with it and various changes were proposed; but since the phrasing is Biblical and had been the basis of the Lausanne and Edinburgh Conferences, it was thought best to let it stand, and leave possible changes to the Assembly when it should meet.

MISGIVINGS OVER CREEDAL IMPLICATIONS

All the bodies of Friends who have considered the invitation to join the World Council thus far have had misgivings lest this statement would bind the member churches to a creedal test. It was quite plainly the purpose of the Utrecht Conference that this basis should define the organization as a federation of Christian churches, as distinct from all non-Christian religious bodies, rather than that it should be taken as a creedal test. The use of the word "accept" instead of "believe in" was evidence of that intention. It is, of course, impossible to get an authoritative ruling on that question until the Council itself meets. On the other hand the chairman of the Provisional Committee of the World Council, the Archbishop of York, has made the following statement in regard to the meaning of the basis:

"It is a standing principle of the World Council of Churches that it shall not treat the proposed basis as a creedal test designed to determine certain exclusions from the Council, but as a positive affirmation indicating in a broad and general sense the basis of faith on which the Council will stand; and it will be for every particular church to determine whether or not it shares the faith so expressed."

The covering letter sent with the invitation to the churches by the Provisional Committee contains the following statement concerning the proposed basis:

"It (the World Council) stands on faith in our Lord Jesus Christ as God and Saviour. As its brevity shows, the basis is an affirmation of the Christian faith of the participating churches, and not a creedal test to judge churches or persons. It is an affirmation of the Incarnation and the Atonement. The Council desires to be a fellowship of those churches which accept these truths. But it does not concern itself with the manner in which the churches interpret them. It will therefore be the responsibility of each particular church to decide whether it can collaborate on this basis."

(We omit that part of the address which reviews at some length the attitude taken by London and Philadelphia Yearly Meeting and the General Conference Friends toward the World Council of Churches. While all this was important in getting the whole picture before Friends in session at Richmond, it became more or less irrelevant, once the Five Years Meeting had acted favorably on the

invitation.* Suffice it here to say: that London Yearly Meeting, while expressing sympathy with the spirit and purpose of the Council, has so far declined membership because of the creedal implication; that Philadelphia, Arch Street, accepted, with an interpretative statement disavowing a creed; that the General Conference Friends accept if and when the World Council includes in its basis of membership those religious bodies which "hold that the basis of fellowship is an inward experience and that the essentials of unity are the love of God and the love of man conceived and practiced in the spirit of Christ."—EDITOR.)

MUST HANG TOGETHER OR WILL HANG SEPARATELY

I would not close the presentation of this subject with a discussion of technical and verbal details. It is part of the mission of Friends to keep the spotlight on the spiritual meaning and possibilities of life. Today Christianity faces the greatest array of deadly foes that have confronted it in a half century. Then we were praying for open doors. Student volunteers thrilled to the motto: "The World for Christ in this Generation." Today doors are closing. Christianity is being squeezed or driven out of country after country. In 1927 at Jerusalem, Rufus Jones told how "secularism" has become the foe of all religion. At Madras it was realized that it is the Church of Christ against all other religions, and especially against the new idolatry of the State, as well as against materialistic philosophy and pagan economics. It was realized from the start at the Oxford conference that the churches' hope must rest in great part in unity: "If the churches do not hang together, they will hang separately," the paraphrase ran.

NO TIME FOR DIVISIVE QUIBBLING

The needed unity can be found in our common devotion to Christ, beyond all divergences of rite or theology as we were so forcefully reminded by Alvin Coate last night. It is no time for divisive quibbling over ancient traditions or verbal expressions of religion. I hope we hold fast to Paul's faith, undimmed by seemingly adverse

*The minute of acceptance as recorded in the official proceedings on page 72, reads as follows: "The Five Years Meeting of Friends in America wholeheartedly accepts the invitation to join the World Council of Churches. Our central interest in joining this world-wide cooperation of Christian Churches is to affirm our absolute loyalty to Jesus Christ as the Head of the Church and to express the spirit of love, the power of truth, and the promotion of vital religion—a religion of life."

currents in today's world, that eventually "in the name of Jesus every knee shall bow," and that "every tongue should confess that Jesus Christ is Lord." That united confession must not be delayed while we decide whether to say "Jesus is Lord and Savior" or "God and Savior"; or whether we shall kneel or stand while we make the prayer of confession. It is the personal acceptance of the risen Christ that is vital. There is no other name whereby we must be saved. The community of saints with the risen Christ is the vital thing; whether we use bread and wine while communing or dispense with it should not prevent communion.

THREE TESTS WHICH CHRISTIANS MUST FACE

In the Gospels Jesus gives certain tests of effective Christian contact with the world. One is, "Let your light so shine before men that they may see your good works and glorify your Father who is in heaven." Friends have done something to pass this test; not all that we might have done but we have tried, at least. A second was given in the solemn hours of the Last Supper: "By this shall all men know that ye are my disciples if ye love one another." The fact that Friends gathered, like the host of the redeemed in the vision of the Seer of Patmos, from "all nations and kindreds and people and tongues," at the Friends World Conference in 1937, shows that our love has reached beyond the limits of race or nation.

The third test which we are called to pass was given in Jesus' "high priestly prayer" at the close of the Last Supper, when he prayed "that they may all be perfected into one, that the world may know that thou didst send me." The crowning demonstration of the divine mission of Jesus is not in choice of words but in unity of spirit and obedience and service.

In the past, Friends have stood in the forefront of the Christian advance. They were the "shock troops" of the final Reformation struggle for individual freedom, for reality, sincerity, simplicity and spiritual inwardness. Later they became pioneers of Christian reforms and philanthropies. Today leaders in many denominations are courageously organizing for unity in a divided world. They have a right to expect that Friends will again be found in the vanguard of this Christian advance toward a united body of Christ.

Duke University.

Looking in on the Folks Back East

Winter Interlude at Philadelphia and Washington

STREAMLINED is the popular word these days, especially when applied to trains. While it would require considerable imagination to conceive of Pennsylvania trains as streamlined, they do pull some sleeping cars that may be so characterized. It makes us "very unhappy," therefore, that a Richmond reservation never rates such a Pullman—not for a poor church editor at any rate.

Thus, when "shown to our room" the other evening in the night train for Philly, we found our accustomed quarters for plain sleeping and high thinking. After getting settled, we wandered through the train to view the luxurious

rolling palaces and to observe enviously how the other half sleeps; then to return to "Daniel Webster"—an antiquated sleep wagon that harks back—away back—to the dear dead days of normalcy. There are compensations, however. If one wants to be rocked—or jarred—to sleep, we recommend a Richmond reservation. They call this crack train the Spirit of St. Louis! We would re-christen our humble sleeping abode as the Spirit of St. Francis.

LESLIE ALSO FROM THE COUNTRY

On making our way to Twenty South Twelfth Street next morning, we were again reminded that we are from the

country. Any time we fail to be in our office between seven-thirty and eight o'clock, we feel we have made a late start on a busy day. City dwellers are about one and a half hours removed from such quaint practice. As a result we invariably have ample time for reading and observation at the Center, and for checking up on the late arrivals! First to put in appearance was Leslie D. Shaffer, who was himself a country boy not so very long ago. As a reward of merit, we opened the way for him to conduct Visiting Friend through the mazes of the present set-up of the American Friends Service Committee.

For one who had not visited the

A.F.S.C. headquarters for two or three years, a guide was really required to find one's way around. It is a far cry from the former years when a few rooms at the Friends Center at 20 South Twelfth sufficed for the A.F.S.C. offices. Sufficed, however, is hardly the adequate word. Even in its early days, office space was never sufficient for the A.F.S.C. staff which was shuffled about from pillar to post. Finally, not many years ago, gallery offices were built around the meetinghouse "well," which eased the pressure for a while. However, with the steady expansion of peace and social-industrial projects, of European relief activities, of the complicated ramifications of the Refugee program, and now, with the setting up of a comprehensive scheme of Civilian Public Service, the Service Committee personnel has sprawled all over the premises, overflowing onto two floors of the Commonwealth office building near by.

HERE'S OUR PERENNIAL PLAINT

Yes, this leads right up to our perennial plaint. This time, however, we shall let Clarence Pickett say it for us. At the business session of the Committee in the afternoon, in stressing the urgent need for a Friends House in Philadelphia for providing adequate facilities for the A.F.S.C. and other Friendly enterprises in that area, he referred to the large property holdings of the Philadelphia Meetings which are put to little or no social use. Ownership of unused property in time of great social need is a disgrace, he said. This condition, he added, should rest on the conscience of Friends responsible for its continuance, until something is done about it. Mindful, however, of Philadelphia conservatism, his voice was not vibrant with hope.

A.F.S.C. COMES WEST FOR LEADERS

With calling at the various offices, greeting old friends and meeting new staff members, and with interviews and conferences, we had one crowded forenoon. In checking over the leadership of the comprehensive A.F.S.C. program, it is rather impressive to note how largely it has been recruited from west of the Allegheny Mountains. To begin with, we have the Executive Secretary, Clarence E. Pickett, who arrives via Kansas, Iowa, and Indiana. The inclusive Peace Section is almost unanimously western, with Raymond Wilson and Harold Chance hailing from Iowa and Guy Solt from Nebraska. If Ray Newton isn't a "natural" from the West he belies his bluff and breezy demeanor. Anyway, he came west to get Babette, his wife. Homer L. Morris, Director of the Social-Industrial Section, Leslie D. Shaffer, Secretary of the Fellowship

Council, and now, Thomas E. Jones, who heads up the Civilian Public Service, all come from Indiana, while Elmore Jackson, new personnel chief, roots from way out in Idaho and Oregon, where the West really begins. We're sorry we can't claim handsome Hugh Moore, who has financial appeal, but North Carolina is really West—once or twice removed.

SECOND GENERATION IN HARNESS

It is encouraging to note how the second generation is pulling loads in the A.F.S.C. harness. By way of illustration, we found these as members of the staff: Mary Hoxie Jones, daughter of Rufus, who has "chaired" the A.F.S.C. for 10 these many years; Anna Naomi Binford, daughter of Helen T. Binford, Director of the North Carolina Institute on International Relations; and Barbara Allee, daughter of Warder C. Allee, who until recently headed up the Mid-West Branch of the Service Committee. This is a variation of apostolic succession, of which we highly approve.

After all his experiences of being dined de luxe and bemedaled in high places, it was an encouragement to us that Clarence Pickett deigned to lunch with an erstwhile trans-Allegheny colleague at a Thompson restaurant. Following our lunch of the common touch, we had just time in which to make our way to the Fifteenth and Cherry Street Center for the general meeting of the Service Committee, which followed two days of section meetings.

On looking over the assembled group from the vantage point of the facing benches, we were again reminded of the former days when a larger office or a small meeting room took care of these monthly business meetings of the Committee. Now we were gathered in the large meeting room, which was comfortably filled with interested Friends who gave eager attention throughout the three-hour session.

HIGH LIGHTS OF A.F.S.C. SESSION

At the opening of the meeting, in connection with the devotional period, tribute was paid to two Friends, long active in the A.F.S.C. work, who had so recently passed: Lucy Biddle Lewis and Thomas R. Kelly.

As this is a running and informal commentary rather than a report, suffice it here to say that the afternoon was given largely to the consideration of these phases of A.F.S.C. work: Hugh Moore made a persuasive report on the financial state of the Committee; Clarence Pickett gave a frank and revealing statement of what a continuation of the food blockade in Europe will mean, not only in suffering and starvation, but in tragic reaction of feeling

against Britain; William Eves, III, Chairman of the Foreign Service Section, reviewed present relief activities in France and reported the recent sailing of D. Robert Yarnall and Henry J. Cadbury to England, and James G. Vail and Harold Evans to the Continent, as previously announced in these columns; Eleanor Stabler Clark reported that 150 tons of clothing and shoes had been collected during the year, of which thirty-four tons were all packed and awaited shipment to France, if and when blockade restrictions were removed; Mildred Young made a brief interpretative statement of the rehabilitation farm project which she and Wilmer Young are directing at Abbeville, South Carolina; Thomas E. Jones interpreted and described the Civilian Public Service program which he is heading up. Other departments of work had been covered in the two-day sectional meetings.

OVER NIGHT AT WESTTOWN SCHOOL

Atmospheric disturbances seem to mark our occasional visits to the City of Brotherly Love. On our last call it was the day of broken glass, due to a wind storm. While Friends were in session this time, the rains descended, and the floods came, and at near freezing temperature. Our son-in-law and daughter, Alex and Bernice Louise Hay, who are on the Westtown School staff, came in to take us out with them for the night, and the drive through the pelting rain was such that we appreciated having another hand at the wheel.

As the meeting had held late, we could not make it to the School in time for dinner and to accept Matron Pauline Bailey's invitation to sit at her table. We therefore stopped at West Chester and dined well at the Mansion House, an attractive place which reminded us considerably of a hospitable southern inn. Arrived at Westtown, we completed our evening visit in the Hay apartment, where we were joined by Pauline Bailey, a long-time Indiana friend. While this visit was necessarily brief, it was something of an occasion, since it marked the first time a member of the families of the "contracting parties" had been in the rather newly established home.

OFF FOR THE NATIONAL CAPITAL

After scouting around between five and six next morning, Alex Hay reported that the elements had quieted and the highway was dry, so the way was open for them to drive father down to Washington as planned. Thus, after an early waffle breakfast in the Hay apartment, we were off for the national capital by daybreak. On driving through Wilmington, it was a temptation to

turn aside a few blocks to knock at the door of Dr. Robert and Ruth Outland Maris, but a glance at the clock admonished us to continue straightway toward our appointment. Despite the fact that the driver felt that the breaks were against him in negotiating the traffic lights, we reached the Washington environs about ten o'clock.

OUR RESPECTS TO FLORIDA AVENUE

Right here we interpolate to inquire why Washington Friends could not have found some other street on which to locate their President Hoover meeting-house. Florida Avenue is notoriously a snare and a delusion. It's a case of now you see it and now you don't. As if consciously seeking to lead its wayfarers astray, it goes in one direction long enough to let you get under fair headway, and then when you're not looking, it will sneak off and run in the other direction, leaving you to pick up the trail again as best you may. It may be fun for Florida Avenue, but it's anything else for the poor pilgrim who is trying to make an appointment on time.

IT'S UP TO AMERICAN FRIENDS NOW

On reaching the meetinghouse, we entered the session of the American Section of the Friends' World Committee on Consultation. Throughout the deliberations of the forenoon, one fact was continually borne in upon us: to a very large degree, the work of the World Committee devolves upon the American Section, due to the war raging in Europe. Moreover, this responsibility is all the heavier since it is especially important to maintain contacts with Friends over the world when the usual means of communication have largely broken down. Ways were discussed and plans proposed for rising to this emergency.

While the American Section was in session, the meetings of the Fellowship Council were getting under way, continuing through Saturday and Sunday, as reported elsewhere in this issue.

FROM THOMPSONS TO MAYFLOWER

With assumed nonchalance, we remark, incidentally, that we lunched on Saturday at the Mayflower, the guest, along with our colleague Percy M. Thomas, of Malcolm R. Lovell of New York City. We had been asked to have lunch there with Dr. Raisenberg of the German Embassy, for whom we promptly conceived a great liking. A south Bavarian of large physique and genial mien, his ancestral home is within eight miles of Oberammergau, many of whose villagers are his relatives. This gave us a good starting point for a delightful hour. Dr. Raisenberg re-

called appreciatively the Quaker child feeding in his country when he was a lad in his teens.

WE CALL UPON THE HINSHAWS

From the dining room, Percy Thomas and the editor went directly up to the Mayflower apartment of Mr. and Mrs. William Wade Hinshaw of genealogical renown, by whom we were warmly greeted. In his younger days William Wade was a singing evangelist. He is still an evangelist, preaching the gospel that people should give at least as much attention to producing "registered" boys and girls with good blood lines as they do to producing blooded stock on their farms. This deep Quaker concern is the basis of his contagious enthusiasm and his indefatigable industry in the compilation of the Encyclopedia of American Quaker Genealogy. On taking us into his treasure room, he displayed his cherished records as proudly as if he were exhibiting the wealth of the Indies. William Wade Hinshaw is deserving of an "all out" cooperation in the publication of his monumental work. This is not "a commercial," neither is his Encyclopedia, which is being published by him at tremendous financial sacrifice, so we suggest that Friends encourage the purchase of these books by their local meetings and libraries and thus make possible the continuation of the invaluable series.

GUEST SLEEPER AT THE HIATTS'

At the close of the Saturday evening meeting at Florida Avenue, John and Melva Edgerton Hiatt took us to be their "guest" sleeper at their nice new home at Bethesda, Maryland. Inasmuch as Melva had been under our wing, so to speak, as a member of our Central Office Staff at Richmond, this was almost like visiting another daughter in her own home. Anyway, as we sat around the open fire before retiring, we had the real homecoming feeling.

CHECKING UP ON OUR MARIS KIN

After attending the Sunday morning meeting for worship at Irving Street, along with Percy Thomas and John Coppithorne, young Canadian Friend, we had dinner at the recently built Arlington home of our Oregon cousins, Paul and Mary Maris. For seven years Paul has been in the Farm Security Administration and is Director of the Tenant Purchase Division. The extent of his jurisdiction is indicated by the fact that within a year his travels have taken him from Hawaii to Porto Rico. By the way, we notice in a current picture magazine that a recent accession to Hollywood is an Argentinian actress, Mona Maris, whose family background is in southern France and the

Basque country of Spain. How we Marises do get around!

It may be diverting to our readers to know that we have another very likeable Maris cousin in Washington, whose calling is rather different from ours: Lieutenant-Colonel Ward Maris, who is head of the Public Relations Bureau of the Army! We were sorry not to see him on this week-end trip and compare notes on our respective publicity jobs.

FROM PIG TAILS TO PROFESSORSHIP

At the concluding session on Sunday afternoon, the featured speaker was Dorothy L. Gilbert, of the English Department of Guilford College, who read an excellent paper on the mysticism of early Friends. As we listened, we must confess that our mind kept wandering back to the days when the talented college professor before us was a half-shy, half-elfish little girl in the Gilbert home at Richmond, in which we lived for a while in our pre-marital days. She was accompanied to Washington by her father, Gurney Gilbert, the two occupying an attractive new home on the Guilford Campus.

IN THE HOME OF THE GOLDEN HARP

During the afternoon session it began to snow heavily, reminding us vividly of the snow storm which we encountered at the national capital a few years ago when attending these annual meetings. The falling snow did not deter us, however, from fulfilling the final object of our appointment in Washington: a call at the Bill and Helen Harper Cameron home at 1500 Thirty-fifth Street S. E. in a newly-opened residence section of the city. It proved to be almost a housewarming party, for this was the group which Bill and Helen took out from the meeting: John and Melva Hiatt, and the latter's sister Anna, who had come down from Baltimore for the week-end meetings, A. Ward Applegate of Wilmington, Ohio, and Percy Thomas and the writer. Again we felt that we had a fatherly if not a proprietary interest in this new home (we seemed to specialize in new homes in this brief sojourn) for Helen made her way through Earlham College by serving us as secretary and editorial assistant. In one respect the Cameron home is certainly unique: Helen's Bill is harpist in the U. S. Navy Band, and their house was, in effect, built around his harp! "Complete in every appointment," is the term which seems to apply, or "done to the last gadget," in more up-to-date terminology. Bill played two or three numbers, after which we just had time to get back to the Union Station—and to our St. Francis.

W. C. W.

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Toward a Democratic World Order

BY FRANK D. CAMPBELL

A DEMOCRATIC world order is essential for just and lasting peace on earth. For the democratic spirit knows no national or racial frontiers; it crosses rivers, mountains and oceans to join hands for mutual good with men of every color and condition. Therefore, governing ourselves in the interest of the common good of the entire human family is the real essence of democracy.

Just and lasting peace cannot be imposed upon mankind by any one nation or people. All have a right to protest against unjust treatment and to co-operate for the preservation of peaceful relations. Nevertheless there are steps which the people and government of the United States can now take toward the creation of a democratic world order.

1. The United States should enter the League of Nations immediately and revive its work. The failure of our country to assume a proper share of responsibility for a world of law, order and opportunity for the common man calls for honest repentance, humble confession and prompt action.

2. Strong nations and well favored people have the duty of helping weak nations and impoverished peoples anywhere in the world. But in many of our national trade and immigration regulations, New Testament teachings concerning the relationship of strong and weak have been reversed. It is a pagan doctrine that the strong may protect themselves from the weak and become the world's economic aristocrats for the enjoyment of superior comfort and convenience. However, one God is the Father of all men and his eternal justice is working for a better world. So we can work with God toward governing ourselves in the interest of the common good of the entire human family.

3. Good will toward all races and like courtesies for all nations should prevail in our naturalization rules, in our immigration laws and in all our trade policies. But instead, we have racial ineligibility to citizenship, and

Formerly engaged in Mission work in the Orient, Frank D. Campbell is pastor of the Methodist Church at Dawson, Illinois. He is an eager member of the Wider Quaker Fellowship, and, accompanied by Mrs. Campbell, attended the October sessions of the Five Years Meeting throughout.

the exclusion system based thereon, along with trade discrimination. Such provisions have no kinship with democracy and brotherhood; they spring from the old pagan notion that "East is East and West is West," so never the twain can meet. Unfortunately, some Americans fail to see the folly of trusting in false principles of this character. By removing these evil walls of separa-

tion between us and the people of Asia, our mutual interests will be abundantly served; for then all human kind may be brought within our purposes to "promote the general welfare."

4. "Come over and help us" is the cry of tens of millions of our fellows in Europe and in China. "Defend" and "Protect" are not the language of the New Testament, but "Help" is written there in bold letters. What our missionaries have been doing and suffering in China, needs to be multiplied a thousand fold in all the world's devastated areas. We are called to suffer with and to serve the homeless and hungry, the wounded and orphaned. Tens of thousands of helping hands, with ample food and medicines, clothing and blankets, will go far to avert moral disaster to mankind. Inadequate relief now and major trust in the tens of billions being voted to increase slaughter and devastation will eventually bring human despair and disillusionment as never before.

5. Useful work and homelike surroundings are equally essential throughout all human society. So creative work for everybody and decent homes for all families should be major concerns of social action, political organization and world-wide cooperation. If room to live in a family-owned home and the right to work for a just share of resulting production were properly safeguarded, our country could readily relieve more crowded lands. World peace depends much on the children of men being made at home here and now in this our Father's world. The dispossessed cannot be expected to accept heavenly abiding places as substitution for room to live creatively and enjoy peace on earth.

There are no easy formulas or short cuts to peace, other than identifying ourselves with the moral, spiritual and economic welfare of all men, and thus becoming sharers in the life, liberty, happiness and peace of the entire family of God.

THE WORLD IS A CHILD

(From *Fellowship*, February, 1941)

The world is a bullied child,
Appalled, bewildered,
Exhausted, supperless,
Roared at and threatened
By drunken old War.

The world needs a cup of milk,
Warmed with kindness,
In a fireside corner,
On a low footstool;
A reassuring arm
And a homelike voice;

Quiet,
Comfort,
Mothering.

Where is the mother?
Call her, everybody!
Peace! Come home.

SARAH CLEGHORN.

The Meaning of Perfect Peace

BY ENID S. SMITH

HOW to be at peace either internally or externally in these days of turmoil and chaos in a war-ridden world is a serious problem even for Friends. The average person is a puppet of environment and outside influences. He is governed by inherited tendencies and suggestions from other minds. To be able to retire frequently into the cathedral-like silence of the soul to gain power to control one's thoughts and actions in the blind rush and stress of the fateful days upon us is, indeed, a valuable accomplishment. Within the haven of peace where God is enthroned we may listen to the still small voice as it says, "Be still and know."

Although we live and move and have our being in God, the fact remains that we may lose the consciousness of this unity in the hours that are upon us, unless we constantly make the effort in regular meditations, frequent self-observation and testing, incessant practice of harmlessness, or in true prayer, to detach ourselves increasingly from the confused and hate-laden atmosphere that embeds us. War clouds have no silver linings, so far as humanity can see. The atmosphere close to the earth is like the atmosphere surrounding a person, filled with the ideas, ideals, thoughts and deeds of the inner mind and soul of the person. Likewise, the atmosphere around the earth is filled with the thoughts, ideas, words, deeds that people send into it.

How A WORD TRAVELS FAR

Our modern psychologists and philosophers have made this fact very clear to us when they tell us that "thoughts are things," that they have body personalities, individual lives of their own, after we have sent them forth, and that they travel throughout the universe doing good or ill, as the case may be. This is one of the facts that make hate and war so devastating. They permeate the atmosphere, our thoughts, our attitudes, our words, and often destroy the law of harmony.

Dr. Hereward Carrington reminds us that "everything in the universe is connected with everything else. We cannot displace any object without having an effect upon the most distant star in God's universe—a slight effect, of course, proportionate to the weight and mass of the star and the movement of the object." The same is true of a pebble dropped into a river or an ocean—the rings go out in ever increasing circles to the distant shore. A thought or a

word dropped into the universe has the same effect. It was by a Word that God created the world. "Let the words of my mouth and the meditation of my heart be acceptable in thy sight," prays the Psalmist. May our minds also be held in truth, our hearts in accord with the purpose of the Almighty; may our thoughts, attitudes, words find a good echo in the hearts of all mankind as we send out invisible threads of sympathy to cover the bleeding earth.

LET'S NOT CLUTTER THE UNIVERSE

Without unjust, selfish, hateful thinking, wars would not be possible. By the right choice and true application of thought, man ascends to the Divine Creator, but by the abuse and wrong application of thought, he descends below the level of the beast. Says W. L. Garber in "Brother of the Third Degree," "Thoughts are more powerful and potent than acts. Acts are but the expression of thoughts. Thoughts come first. We are built up by our thoughts; and we are surrounded by invisible powers and potencies created and given strength by the thoughts we think." Like attracts like. "Men do not gather figs from thistles or grapes from thorns. It therefore behooves us to be able to guard the temple of our mind, and to keep therefrom all things of hate, misunderstanding, and impurity. Let us not clutter the universe with ill-formed, destructive thought-children.

Again, James Allen in his matchless little book, "As a Man Thinketh," reminds us that "cause and effect are as absolutely and undeviatingly in the hidden realm of thought as in the world of visible and material things. A noble or God-like character is not a thing of favor or chance, but is the natural result of continued effort in right thinking—the effort of long-cherished associations with God-like thoughts.

KEEP HAND ON HELM OF THOUGHT

The vision that we glorify in our mind, the ideal that we enthrone in our heart—this we will build our life by and will become. Peace or calmness of mind is one of the beautiful jewels of wisdom. It is the result of long and patient effort in self-control. Its presence is an indication of ripened experience. A strong, calm person is like a shade-giving tree in a thirsty land or a sheltering rock in a storm. It matters little if war and destruction rage. Out of the storm comes "the still small voice," and the serene, peaceful, trusting person keeps

his hand firmly on the helm of thought. In the bark of his soul reclines the commanding Master. If He sleeps, but awake Him, and He will say, "O ye of little faith; peace, be still."

TRAGIC AFTERMATH OF WAR

Mankind at large will not yet learn the meaning of peace, in thought, word, or deed. When man does not compete, wrangle, dispute in home, school, or church, he goes abroad to war, and with his great guns booming through the air causes consternation even in the atomic world, where "the little ones" of God's world that man has been warned against offending, rise in protest. The rhythm of harmony is broken into fragments, and it takes a long time for those fragments to come back to their original places.

It is because of man's breaking into God's law of unity and peace that even Nature rebels, and the aftermaths of war are seen in explosions, in earthquakes and eruptions, in famines, floods, disease and debauchery. Because of these, men's minds are often deflected from their natural bent and become filled with frenzied thoughts of violence which end in miseries and crimes. No power ever yet broke the peace of God's universe or interfered with His eternal laws without suffering untold miseries. "Be not deceived, God is not mocked. Whatsoever a man soweth that shall he reap." All life is a great design; every part of it dependent on the other parts, interlocked, intertwined, moving in perfect harmony in the mind of God; free in action and inevitable in reaction.

WE MUST LEARN OR PERISH

We are told in Scripture that "offenses must come; but woe to him by whom they come." Peace comes through understanding. Life is an endless stream of flowing conditions whose shape is subject to the controlling power of thought and purpose. The new environment is constantly created out of the old, but it is by the fulfillment and not by the repudiation of all just obligations and duties. The fact that it can be so created illumines our sky with the Star of promise. That the life which holds its ideals with unflinching devotion will ultimately realize those ideals in actual and outer circumstances as well as in its inner experiences, is as unquestionable in its absolute certainty as are the results of a mathematical equation. The only difference between those who lead great lives filled with peace and those

whose lives are insignificant, driven by the storm, is simply in the power to interpret the spiritual significance of daily living.

All life is in the state of becoming. There must be growth or there is stagnation and death. We must learn or perish. In order to have reconstruction some destruction is necessary, particularly when men clog the wheels of progress, and refuse to move on. "In the fullness of time," God says, "change, advance!" Everything comes to pass "in the fullness of time," and none can live and interfere with God's progress for the race. In this sense partial evil is often universal good. We need to see life whole, for all the meaning is in wholeness. The whole is greater than the sum of all its parts. The universe is one—"The Lord thy God is One." When man becomes isolated and separated from the world and his neighbor, tension arises between him and the rest of the world and causes war, and he forgets the meaning of peace.

MAINTAINING LIFE'S RHYTHM

The flowers cannot bloom before their season; nor the sun rise before the dawn; neither can one hold back the years. It is true that much of life has to be made up of pairs of opposites, and rightly so for the enrichment of existence. We would not know and appreciate light without darkness, goodness without so-called evil, pleasure without pain, life without death. The beauty of life is not in any one of its stages but in the whole movement from birth to death, and if this movement, this plan of the Universe is interrupted, unhappiness, discord, maladjustment follow. Those who look pitiful in their old age are only so because years rankle them, because they have not accepted the rhythm of their life and go forward to old age with regretful glances behind at lost glories. They cannot say with Browning:

"Grow old along with me; the
best is yet to be
The last of life for which the
first was made."

The same spiritual laws apply in every grade of existence, and when one has learned union with one of them, one has discovered the meaning of peace and the secret union with any of these laws of the universe. To be able to accept God's contrasts without conflict is to know peace. The world is in the state of change, growth, development. It is hard to imagine life a century ago, yet for its time and place, who would presume to criticize it or find it wrong any more than a bird would see wrong in an egg? Neither earth nor egg has com-

pleted its growth, and neither could exist out of its time and place, for it comes "in the fullness of time," according to the laws of sowing and reaping.

LEARNING LIFE'S WHOLENESS

Those who do not sense the meaning of peace see life in fragments, without the wholeness or holiness of life. They carry corpses in their thoughts that tend to corrupt and poison their lives—in the life to which they cling is the horror of death; in their pleasure the fear of pain; in their wealth the fear of poverty. They see no plan of God, and realize no union or harmony with life as a whole. They forget that religion, in its widest meaning, is a bond uniting all men together, and not only binding all mankind but also all beings and all things in the entire universe into one grand whole. The free man's religion is principally a means of saying "Thank You" to God, the All Person.

PEACE AS A BY-PRODUCT

This gratitude demands expression in "works of love." With gratitude, love and service comes peace. Like one's shadow which flees when pursued, so with peace. It is a by-product and cannot be possessed by any form of direct striving—one opens the doors of his soul to it. Peace is not shaken by the whirl of war and confusion, life or death that go on around it, for it does not depend on external things or events. It may experience those events in all their aspects and extremes, from the highest bliss to the deepest agony. It persists through both joy and sorrow, being a spiritual undertone which results from the positive and whole-hearted acceptance of God's life in all its aspects—the "Thy will and not mine be done."

Can you take all life with both arms with a free spirit; can you be humble, meek, patient and untiring; can you persevere for the Truth as God gives you to see Truth, amid persecutions; can you keep peace with your neighbor the universe and wait for the fullness of God's time? If so, you are a branch of the vine of which Jesus spoke, and understand the meaning of peace.

Greensboro, N. C.

Liberty cannot be conserved by majority rule unless the majority hold sacred basic individual rights regardless of race or creed, so that, along with our differences of view, political and religious, we have a deep and abiding sense of human dignity and worth and hence of our capacity for friendly co-operation in pursuit of common ideals of justice.—CHIEF JUSTICE CHARLES EVANS HUGHES.

TOTALITARIANISM BRINGS TRIPLE CHALLENGE TO CHRISTIANS

By ROY J. CLAMPITT

Totalitarianism presents to Friends, and indeed to all Christians, a triple challenge: to the mind, to the heart, and to the will. We are challenged to think, to have faith, and to prove that faith by our works.

Muriel Lester has spoken of those who think they know more than God. Today there are plenty such in our country. There are those who leave God entirely out of consideration. Then there are others who seek to bring God in on their side—to enlist him in their fight to save democracy or religion or whatever they happen to wish preserved. I fear that at times even we Quakers have been guilty of presuming to know more than God. We have had our own pet schemes for promoting the church or increasing membership or perpetuating certain doctrines and have sought to get God to help us in this, rather than to search to know what his will for us might be. We have been more concerned, too often, about the success of our plans than about our loyalty to God. The threat of totalitarianism should drive us to put aside any such preconceived notions and to study the Holy Scriptures anew that we may find out what is their meaning for us today. This will demand of us all the intelligence that we possess.

Again, we are challenged to have faith. A friend of the family, the wife of an army officer, wrote not long ago: "I feel as most others seem to, that when all other nations have gone mad one nation doesn't dare stay sane." I think this statement well expresses the popular mood, but it certainly should not be the attitude of those who profess to believe the Bible. Where is our faith if the best we can do in times of crisis is to go mad along with the rest of the world? What about Christ's statement to his disciples that they were the light of the world? What light are we as Friends giving to a world gone mad? If our trust is in God why do we so willingly acquiesce in the feverish rush to protect our nation by increased armaments? Totalitarianism challenges us with the question, "Where is your faith in your God?"

Such a challenge demands more than a profession of faith. It demands that we act, that we exert our wills in accord with that faith. Now as never before are we challenged to "bring forth fruits." If we believe the teachings of the Sermon on the Mount, why do we not try loving our enemies—even loving the dictators, if you please—and

strive to spread good will instead of adopting the dictators' method of warfare and thus compounding the sum total of evil in the world? We shall find that such Christian love is not mere sentimentalism but the sternest sort of stuff. But if our only answer is to copy the methods of totalitarianism, we thereby deny the faith that we profess.

On the other hand, it is not the business of the Christian pacifist to enforce judgment. "Vengeance is mine," saith the Lord." As the prophets of ancient Israel frequently pointed out, the godless dictator or the aggressor nation may be the instrument of God's judgment. This does not mean, of course, that we are not to form judgments, and to speak out against evil. We should condemn the evil and at the same time seek to redeem the evil-doer.

Nor is our task one of *defending* something; rather is it to achieve a new way of life, to demonstrate the reality and the power of active, spirit-filled good will. We need to begin this in our own homes and communities, and to make the farthest possible outreach. As individuals and as meetings, we should become centers of reconciliation and of healing, by our sanity and our faith inspiring hope and courage in those about us. In just such crises as this are we challenged to let our light shine. If the light that may be in us be allowed to become darkness, because of the apparent necessity of the moment, then great indeed will be the total darkness! It is in such times as these that we are forced, by the very immensity of the task confronting us, to turn to God and to find in him wisdom to think aright, courage to believe, and strength to do his will.

New Providence, Iowa.

GOOD FOR GROUP STUDY ON WORLD ORGANIZATION

Off the press in January, Olive I. Reddick's "World Organization" gives factors for study of a possible world federation or union. This booklet outlines briefly the history of the U. S. in International Government, the basic economic and political principles involved, and proposals for a reformed League, a Pan-Europa, Federal Union, or Federation of Nations. Written at the request of the W.I.L. by the Professor of Economics at Hood College, it is a comprehensive guide for group study and discussion.

Copies are available from Women's International League for Peace and Freedom, 1924 Chestnut, Philadelphia, Pennsylvania, at 25c a copy, or 10 copies for \$2.00.

QUESTIONS WHICH MANY BOYS ARE ASKING

Just How Would You Answer This Letter From a Seeking Son to His Advising Father?

As a full-page spread on the inside cover of the current issue of the *Christian Advocate*, appears the following, as an actual letter written by a Methodist son to his Methodist father. The *Advocate* offers twenty-five dollars for the best answer by a Methodist lay person (father or mother), which indicates the importance the editor attaches to the letter which sets forth what so many young people are thinking. The letter is a cause for encouragement in that it demonstrates the effectiveness of the kind of peace education which has been carried on for the past several years.

Dear Dad:

It was good to hear from you again. There is always too long a time between your letters. Somehow, off here on my own, I seem to depend upon your advice more than I did while I was at home. Perhaps, as I get older, the wisdom of it is a little more apparent. At any rate, I am grateful to you for some of the things you said about the war situation, but they still leave a lot of unanswered questions in my mind.

I hope you will be patient with me, Dad, but I am having a hard time of it, trying to get the whole mess straightened out in my thinking. I do not doubt your sincerity, and I do not think you doubt mine, but I just can't see some of these things the way I think you want me to see them. You've had a lot of experience, and I am only a few months out of college. But tell me, Dad, what do you expect me to believe?

You took me to Sunday school when I was a little kid, and I naturally believed what they taught me there, for you took me. I remember the teacher taught us that killing was wrong. Maybe I am not as loyal to everything else she taught me, but that lesson did stick.

Then you paid for several trips to Summer Institutes and camps, and they taught me there that war was the worst sin of the ages and I learned a good deal about some of the things that happened during the last war. I remember, for instance, the way they exploded those old "atrocity tales." Out of it all I seemed to get just one idea—we must not be taken in again.

Then I went away to a Methodist college, and in the history classroom I saw the propagandists debunked. We were taught that all the popular slogans of

the last war were just ballyhoo of one kind or another. I came to believe that you couldn't trust anything that came out of Europe.

Now, as though it were dropped down out of the sky, I find the whole thing repeating itself before my eyes. I think you can understand the predicament I find myself in, Dad. To spend eighteen years in school, learning much about the causes of war, the economic pressures involved, the contests for markets, and the political skullduggery of the big nations, and then within a few short months after you are out to be asked to junk the very fundamentals of what I learned—well, it's pretty hard on me.

The most disheartening aspect of the whole experience is finding that your teachers—those who led you through those eighteen years—are among those who are now doubling back on their own teachings and asking us to "right about, face!"

How can this present situation be so different from the one that characterized the first World War? A few new instruments and some new techniques have been added. But aside from the fact that America does not feel as secure as she did twenty years ago, what is the real difference? What is the "holy aspect" of this situation that makes it different from the thing I have been taught all my life to hate?

The net result of this whole business is that I am beginning to suspect that my "teachers" are going under for the second time. Now, is that true, or isn't it?

For a good many years I listened to the preachers call upon us, as young people, to "take a stand even though it takes you to a cross," and now some of them, even, are calling us names because we are taking stands on this war business with which they do not agree.

You must not think that I am critical of the Church, for I am not. I am there every Sunday, and I will be there right along. My religion means too much to me to let this upset me, but honestly, Dad, how do you figure it all out? I wish you would help me get my thinking straightened out. Write me soon, and tell me what you think.

The nations have divided this earth into about 60 economic units, each surrounded with high barriers of trade and each determined to be as nearly as possible self-supporting and at the same time hoping that their neighbor will buy the surplus. This apparent economic nationalism is partly responsible for the poverty, the military preparedness, and the threat of war . . . The solution lies in world economic conferences.—CLARK M. EICHELBERGER.

On Seeking Fool's Gold

BY GROVER C. COBB, JR.

Oration winning first prize, given by Mary B. and Helen H. Seabury, in the National Oratorical Contest, 1939-1940, of the Intercollegiate Peace Association, directed by Professor Howard C. Morgan of Earlham College, Executive Secretary. The winner represented Kansas Wesleyan University, Salina, Kans.

"WE who assemble here today carry with us in our deliberations the hopes of millions of human beings in other less fortunate lands. Beyond the oceans we see continents rent asunder by old hatreds and new doctrines. We hear the demand that injustice and inequality be corrected by resorting to the sword. We hear the cry that new markets may be obtained only by conquest. We read that the sanctity of treaties between nations is disregarded."

The words which I have just repeated are as fitting this afternoon as they were on December 1, 1936, when President Roosevelt used them as his opening remarks in addressing the Pan-American Conference in Buenos Aires. But the thoughts of that great throng at Buenos Aires were not centered upon, nor the ears tuned to, the opening remarks of the President. For he had vastly more to say than the mere glittering generalities which I have just repeated for you.

For Mr. Roosevelt did not conclude his remarks that cold December afternoon until he had unleashed a most monumental, single-handed attack on those profit-seeking forces which are consistently attempting to involve America in European arguments. He convinced everyone present that the American flag would never again follow the American dollar into European war zones. In a voice quivering with the emotion which he doubtless felt, President Roosevelt denounced those internationalists who seek prosperity by the manufacture and sale of war materials. He called attention to the false prosperity which would ensue after expansion in the military goods industries, and he spoke of the deleterious effects which must necessarily follow a policy of "sell what you can."

But that was three years ago.

Four months before this stirring denunciation of war profiteers, the President delivered his famous address from Chautauqua, New York, and I quote for you a part of that speech. "If war should break out again in another continent, let us not blink the fact that we would find, in this country, thousands of Americans, who, seeking immediate riches—fool's gold—would attempt to break down or evade our neutrality."

But that also was more than three years ago, and inconceivable changes have taken place since that time. For today, April 12, 1940, America no more denounces the sale of war materials to belligerents than it condemns Joe College for quoting the latest "Confucius

Say." Why? Because it's lawful. America no longer condemns the seeking of immediate riches . . . fool's gold. Why? Because it, too, is lawful. America has sold out to the Allies. America has become an arsenal for another European war.

No sooner was the official war declaration made on September 3, 1939, than our Congress sought ways and means of helping the Allies, methods of stimulating American business, ways and means of changing our neutrality to partiality. Neutrality legislation which had been proposed was hurriedly considered, provisions were deleted, amendments were added, and a few weeks after the second World War had begun, Congress came forth with a complete about-face in the form of the Neutrality Act of 1939. Congress, through legislation, had actually made it legal for Americans to kill Europeans without crossing the waters. The arms embargo had been repealed.

Since that time, American shipments of munitions to Great Britain have increased seven times. Since that time, American shipments of war materials to France have increased twenty-seven times. *Fool's Gold!* Since that time, American manufacturers of aircraft have increased their total sales 197% over the combined years of 1937 and '38. *Fool's Gold!* And this fool's gold is filling the coffers of American firms today just as it did in 1914. But this is only unnecessary repetition of disgraceful history. For today we are laying plans to furnish the allied nations alone over one billion dollars worth of aircraft in 1940. Airplane plants are increasing production, adding labor, and enlarging plant capacity. New model planes are being perfected for foreign use, and America's orders for planes to strengthen her own air forces have been set aside. Many of the planes already manufactured under those orders will be sent to belligerent nations across the waters. And when this war is over, a few will have made millions, but millions will be jobless and disillusioned. *Fool's Gold!* And with this influx of

fool's gold comes a proclamation from the very man who denounced it only three years ago, a proclamation praising this expansion of munitions sales as "the greatest single step toward a return to American prosperity."

But this return to American prosperity is not being sponsored by Europe alone. Fool's gold is pouring in from the Far East, where Japan, an undeclared belligerent, is setting an all-time high for barbarity and ruthlessness. Despite our revulsion at Japan's conduct, despite our numerous protests against Japanese violations of American rights, we continue to allow her almost unlimited access to our markets and our materials. We are the unofficial but indispensable partner in Japan's rape of China. We continue to furnish a steadily increasing percentage of the essential war materials, which Japan herself does not have, and which enable her to destroy China. *Fool's Gold!* And this fool's gold is being reaped in direct violation of the very treaty which we persuaded China to sign. In 1937 alone, American manufacturers supplied 54% of Japan's essential war materials. In 1938 we supplied 56% of these same materials.

Over 90% of Japan's scrap iron, and steel, and copper, she gets from the United States. Special steels and alloys, metal working machinery, trucks, lumber, and lubricating oils go from our ports to Japan every week. Over 90% of Japan's aviation gasoline is American. An embargo on this item alone could practically stop the ruthless bombing of open cities which we so piously condemn.

Unneutral? Not at all! It's true we send Japan more than half her essential war materials, but we also furnish China with a twenty-five million dollar loan each year for the relief of the suffering—suffering created by American-made machine guns, suffering created by American-made bombs, suffering created by American-made airplanes. *Fool's Gold!*

This course can only lead to false prosperity, to sudden illusory fortunes, to enormous profits to death-dealers, and to all that economic and political strife which is inevitably the dread aftermath of every war. This course leads as surely to war as though we were to declare war today and cast our lot on the side of one of Europe's belligerents. And even this would be more honorable than pursuing our mad struggle on both

sides, our insane search for easy money, until inflation and economic distress require our actual entry into war.

By the end of the year 1914, the traffic in war materials with the Allies had become so deeply entrenched in America's economic organization that the possibility of our keeping out of war, no matter how skillfully conducted, had reached the vanishing point. And a part of that last sentence is a quotation from Ray Baker, the official biographer of Woodrow Wilson, as he accurately pictured the conditions existing in 1914. And today we are experiencing a munitions expansion identically akin to that one of 1914, and only a public awakening can prevent a repetition of the same sequence of events which led us into that last World War. We have tried the policy of "sell what you can," and we have witnessed the effects.

Now is the time to admit the danger of that policy, or once again America will be called upon to make the world safe for democracy.

In speaking to you this afternoon, it would be absolutely useless for me to strike predominantly a note of pessimism. I believe we can stay out of war. On April 12, 1939, most of us said that in the event of another European war, America would be involved within six months. Today, April 12, 1940, with that war an actuality, we feel a growing rather than a waning American public feeling that we need not be involved. I repeat, and I should like to keep repeating, America can stay out of war. But the question is, will we? And the question we are asking you this afternoon is not what do you think about war, but what are you going to do about war?

We beseech America to strengthen her neutrality laws, to reinstate the arms embargo and to strengthen it, and then to follow a policy of strict neutrality so that the American flag will never again follow the American dollar in the zones of war. We implore America to stop serving as a replacement station and a munitions reservoir.

In the hands of our Congress rests the power to stop Japanese aggression, to stop German aggression, to stop Allied aggression. In their hands rests the power to say, "We shall not go into this war upon the command of gold," to say to that great war god, "Thou shalt not coin into gold the lives of Chinese youth, the lives of German youth. Thou shalt not coin into gold the lives of American youth. Thou shalt never put the dollar sign upon the American flag again."

The Conscience and Peace

BY A. J. WEAVER

AS FRIENDS, we have long been noted as a conscientious people, and have at times wielded an influence far beyond our numbers, but we have also made our mistakes. We have at times almost made shipwreck by following blindly a badly informed conscience. In fact this accounts largely for most of the divisions among us.

CONSCIENCE MUST BE INFORMED

One thing that a conscientious people should learn is, that the conscience is not an infallible guide. It can only guide us rightly when rightly informed. Conscience is that inward spirit which God breathed into man to make him a conscious free moral agent. It is our highest self. It constantly insists that we live up to the very best that we know, but it cannot insist upon our doing something that we do not know. Hence, we find many, many highly conscientious people doing opposite things. They lack proper information, or have been wrongly informed. The mariner must have both a compass, and a chart to go by, but if he does not know how to read his compass under all skies and conditions, it may prove an unsafe guide. God gave us the compass of conscience, to insist that we do the right, then his Word to teach us what is right. If we do not know the latter, there are many counter magnetic poles to make our compass a false guide.

At the present time there is great confusion among Friends, both in Amer-

Those who are familiar with the position long held by this paper will readily observe that in certain important particulars, A. J. Weaver's presentation is considerably at variance with the editorial viewpoint, and, we believe, with that of the Society of Friends officially. We are glad, nevertheless, to give expression through him to convictions held by many. We commend to all the spirit in which he presents this controversial subject. A. J. Weaver has behind him a long and successful ministry in which he served several Friends meetings as pastor, including our old home meeting at Newberg, Oregon. In more recent years he has been engaged in the nursery business at Roseville, California.

ica and England, regarding our attitude on the question of peace. The London General Epistle is a good example of our present confusion. The calm, peaceful spirit which it manifests is highly commendable and helpful, but on the question of what to do, or what to advise in the present situation, it is so full of bewilderment that it comes to no definite conclusions. Perhaps that is just as well when in such evident doubt. One cause of this confusion may be due to the fact that some anxiety is expressed regarding our ancient and traditional testimony, but no anxiety as to whether or not we are following our instructions in God's Word.

We assume that because our testimony was based on God's Word three centuries ago, it must still be valid, regardless of the changed conditions. George Fox lived under a monarchical form of government that claimed the divine right to impose its will upon him and all other subjects, and he actively challenged that claim. England today is a democracy, and Friends have had their full share in making it so. Therefore they have a responsibility toward their government which was denied to George Fox and the early Friends. Do we no longer believe in the democracy which we have helped to build? If every little minority is to be allowed to refuse to obey the voice of the whole people, then democracy is a failure, and Mr. Hitler is right when he says that such a government is useless. Do we now wish to throw our influence on the side of the dictators who are determined to re-establish the very things which early Friends suffered to overcome?

God made democracy necessary when he made man a free moral agent. God has so highly valued man's freedom that he has suffered all manner of transgressions of his plans, rather than interfere with that freedom. Christ laid the cornerstone of Democracy when he said, "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them, but so shall it not be among you; but whoso-

ever will be greatest among you, shall be your minister (servant), and whosoever among you will be the chiefest, shall be servant of all."

BRITAIN FACES A SECOND GOLIATH

England today is facing not merely the loss of her political freedom, but is face to face with a second Goliath of Gath, who as of old is arrayed in a new armor, and parading in his might, challenging both God and man. He proclaims in no uncertain voice that he will destroy democracy, and Christianity, its builder. This is no idle boast, for he is doing that very thing just as fast as he can, and by every conceivable method. The first Goliath had sufficient manly pride to disdain to fight a stripling like David, but this one ruthlessly slaughters helpless women and children, and declares he will continue to do so until all bow to his will. He is closing churches, and taking children out of Bible schools and from their parents, and forcing them into schools where they are taught that God is a myth; that Christ was only a weakling, and that the rule of force is the only right; that woman's highest duty is to raise soldiers, and that the soldier is the greatest hero, and the highest glory is to conquer the world. England is thus facing not merely the loss of her political liberty, but she must change her God, in order to satisfy the demands of a man who will tolerate no other gods before him. England must give up her right to worship God according to her own conscience, and sacrifice the future of her children and her children's children for untold generations.

England has struggled for centuries for the privileges that she is now asked to give up for a temporary peace, and that a very questionable peace, for her conqueror would most certainly force her sons into his armies to assist in his avowed purpose of world conquest. No nation, no individual, has any right to sacrifice the souls of future generations on his own ideas, without first taking the whole problem to God, and asking him what he should do.

GOD'S WORD OVERLOOKED

Search the writings on this subject for the past six months, and you will be astonished at how little attention is given to God's Word in the discussion of this momentous question. A single text is occasionally quoted, but with no attempt to see whether it is used in harmony with its context, and often it is not. Just as God ordained the marriage vows for the blessing and development of humanity, so he ordained human government to protect its purity, and to weigh out justice in the conflicting interests of men. Paul, in his letter to

the Romans, outlines our duties to human government, which I quote, leaving out details: "Dearly beloved, avenge not yourselves, for it is written, vengeance is mine, I will repay, saith the Lord. . . Let every soul be subject unto the higher powers. . . The powers that be are ordained of God; for he is the minister of God to thee for good, but if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil. . . Wherefore ye must needs be subject, not only for wrath, but also for conscience sake." Again, Paul in his instructions to the young minister Timothy said, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

LOVE AND JUSTICE MUST BALANCE

One of the wonders of creation is the fact that God holds the universe in its place by opposite natural forces, kept in perfect balance. Should centrifugal force overcome the attraction of gravity, all would be wrecked. But God continues to weigh the hills in balances.

Early Friends believed that justice and equality were necessary to any permanent peace, but we seem to have lost justice out of our peace program. We shy at the mention of justice, lest we justify war.

God refused to allow David to build the temple because David was an executive of the Law. He had executed the commands of God against the enemies of God and Israel. The Law and the Gospel must be kept separate, and in separate hands, to maintain their perfect balance. God rebuked Elijah, because in his over zeal he slew the prophets of Baal at Mount Carmel. God sent him back to Mt. Sinai, the mountain of the Law, and there taught him that all powers of heaven and earth were in God's hands, and that he would decide who should execute his judgments. The power of the prophet was

in listening to the still small voice. He then sent him to anoint Elisha his successor, and two kings, who would attend to the slaying.

Over-emphasis of the Law would leave us all condemned and hopeless. But what some fail to see is, that over-emphasis of Grace would be just as destructive. You cannot arbitrate with a bandit, and allow him to keep half his loot, just for the sake of peace. He will go right out and loot the more, so he will have what he wants after he has paid you your peace money. That is just the way governments are corrupted.

ARE WE GROWING INTOLERANT?

I have now laid myself open to all sorts of suspicions, but I have no interest in presenting or defending my personal views. My sole interest is to get us to seek for God's views, for they alone can dispel the fogs of doubt and uncertainty about us. For what I have written here, one would class me as a teacher of hate, while another would condemn me as totally for war, unless I accept his views on peace in toto. One of our highly educated, and we believe deeply spiritual leaders, opens a peace article with, "Tragedy of tragedies," following with a scathing condemnation of English divines for blessing their troops. God appointed the first army chaplains that I find in history, and not only commanded them to bless and instruct the armies of Israel, but commanded the captains to halt before leading them into battle and give the priests time to deliver a message from him to the men, and that message was salvation by faith. That Anglican ritual is no doubt founded on these facts. Former articles should prove that I have no inclinations toward ritualism. Yet we certainly have no scriptural grounds for ridiculing them.

There has never been in centuries such an opportunity to establish harmony and a better understanding between the various warring, and quibbling Christian groups, as right now, and that would do more for the cause of peace than all the oratory possible. It would prove to the world that we have sufficient of the spirit of Christ to tolerate some difference of opinion. I will omit shibboleths, for some used would prove God himself a sinner. The object of this message is not criticism, but peace, and to call attention to the growing warlike spirit among the workers of peace should be sufficient, and I have sufficient faith in the Christian spirit of the authors here referred to to believe that they will understand my friendly intentions. With the air filled with propaganda from the enemies of God, we must be careful of the sources of our

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information, and the Word of God is safe.

When William Penn asked George Fox what he should do about his sword, George Fox answered, "William, wear thy sword as long as thy conscience will let thee." George knew that if William took off his sword at his command, he would become merely a follower of Fox, instead of a follower of God as God spoke to him through his own conscience. Injustice, intolerance, prejudice, and carelessness in handling truth, are the fruitful causes of war.

The earnest message of Rufus M. Jones, in the opening of the Five Years Meeting, should call us to deep searching of heart that we may be able to hear the voice of the Spirit. We should also heed the message of Levi T. Pennington and consecrate our intelligence to the service of God. Then, with our minds and our hearts consecrated, let us turn to the Word of God, and ask what he would have us do.

Roseville, Calif.

SHOULD BE ENGRAVED ON MONUMENTS OF WAR

BY EDGAR DEWITT JONES

As a boy I heard war praised on many sides, its glories sung, its grinning death head garlanded with the fairest of flowers. As late as 1904 a successful candidate for the presidency was nominated in a speech in which war was glorified in graphic, eloquent passages.

Not a decade ago a gracious, charming woman came to the rector of a fashionable New York church, following a sermon in praise of peace, and said: "Do you really think war is such a dreadful thing after all? Isn't an occasional blood-letting Nature's way of getting relief from this dreadful overcrowding? Just look at that mass of human rubbish parading in the streets; it has to be kept down in some way, or the rest of us will be smothered."

The most charitable thing that one can say of this is that the speaker knew not what she said. Actually, war does not exterminate human "rubbish," if even the poorest specimens of humanity deserve so harsh a term. War strikes down the physically fit, the mentally alert, and the morally daring. It slays the finest of our young men, potential fathers, poets, artists, statesmen, business leaders.

It was a Greek poet two thousand years ago or more who said that in the way of Nature sons bury their fathers; but in war, fathers bury their sons. One could wish that this solemn sentiment, and so terribly true, might be

graven on monuments and shrines of war.

The thought of God as expressed in Jesus is that "nothing should be lost"; that a single human being is precious in his sight; that not even "a sparrow falls to the ground without His knowledge."

What a short distance we have come along the road that Jesus pointed out and over which he goes before! In the light of his teaching and his example, what heathen we are and how pagan our practices!

KEEP AMERICA FREE FROM SUICIDAL ANIMOSITIES

BY ROBERT A. ASHWORTH

The basic purpose of Brotherhood Week is to summon citizens of all religious groups to cooperate to keep America free from the suicidal animosities and hostilities that disrupt the common life in other lands today.

Its celebration, February 22-28, will be the eighth annual observance, and its emphasis this year is upon the need of national unity. The kind of unity, however, about which the National Conference of Christians and Jews is concerned is not that which rests upon uniformity of judgment upon all the issues of public life. It does not imply the kind of unity enforced in totalitarian countries where opinions on social, political and economic matters must conform with those promulgated by the ruling powers.

It is a unity compatible with differences of opinion and belief. It is a unity of spirit binding all sorts of citizens together in a common concern to Americans of all faiths and classes as citizens of the one democracy.

In accepting a citation from the National Conference a few weeks ago, Chief Justice Charles Evans Hughes defined what he called "the true democratic spirit which alone can save us

THIS IS GRIM WAR

This is grim war: Destroy and kill;
Small value place on human life;
Draft youth, the foremost ranks to fill;

Let babes be mangled in the strife
When from the sea and out of the sky
Missiles of death on their mission fly.

Our faith is swayed by war's hot
breath—

We falter even as we pray—
Yet He, the Lord of life and death,
Is with us all along the way;
And they who hold His banner high
Shall be the conquerors by and by.

EDITH M. PATTERSON.
Chesterhill, Ohio.

from the excesses of the rule of force." "Liberty," he said, "cannot be conserved by majority rule unless the majority hold sacred basic individual rights regardless of race or creed, so that, along with our differences of view, political and religious, we have a deep and abiding sense of human dignity and worth, and hence of our capacity for friendly cooperation in pursuit of common ideals of justice. Rancor and bitterness, racial animosities and intolerance, are wholly incompatible with that cooperation. They are the deadly enemies of true democracy, more dangerous than any external force because they undermine the very foundations of democratic effort."

America needs solidarity among Protestants, Catholics and Jews in these days of emergency for two reasons. First, to arouse citizens against the dangers of disunity invoked by those who incite hatred of particular religious and racial groups; second, to supply the spiritual power and vision adequate for the difficult social and economic problems in our own country which lie ahead.

We shall need all the stamina and spiritual vigor that we can summon if we are to face and deal successfully with the strains and tensions which war imposes, and those of every religious faith, sharing a common faith in God, must stand and work together.

That is the message of Brotherhood Week.

WOULD ENCOURAGE SINGING SONGS OF BROTHERHOOD

For young people and adults these attractive sheets include twenty varied songs of international character. Ranging in content from familiar hymns, spirituals, and semi-classical, to modern tunes, here is good material for use in fellowship meetings and social gatherings.

Copies may be ordered from the Women's International League for Peace and Freedom, 1924 Chestnut, Philadelphia, for 5c per copy; in quantity \$1.00 per hundred, postpaid.

The motto on the seal of the United States is "E pluribus unum." Unless we have diversity and unity we shall lose the special spirit of the United States. It is part of the essence of Americanism that we have religious freedom, with the diversity between Protestantism, Catholicism, Judaism, each with its own distinctive teaching and mode of worship; and that we have unity among these diverse religions in seeking certain common aims cooperatively. — FATHER J. ELLIOTT ROSS.

Fellowship Council Annual Meeting

Washington, D. C., January 24, 25, 1941

THIS was Thomas R. Kelly's last message to the Society of Friends. It was prepared as the foreword for the bulletin of the Fellowship Council and it expresses his deep concern that we be message bearers. In a period of quiet meditation, Friends assembled at Washington paid tribute to the leadership Thomas Kelly had given as Chairman of the Council.

Canby Jones and Lloyd Cadbury, two of Tom's students at Haverford College, told how a small group used to meet with Tom for periods of devotional reading. They sought to discover the deeper center of life, not through intellectual discussion, but by opening their lives to the spiritual message of the reading. It was out of such experiences that Tom hoped some young men and women would come as itinerant ministers. The purposes of such inter-visitation would be to strengthen the spiritual life of meetings and individuals.

Benjamin Darling from Seattle, Washington, and Alice Way from Pasadena, California, certainly held the record for distances travelled and each spoke of the inspiration and encouragement which comes when Friends visit. Charles W. Palmer, Chairman of the Committee on Inter-visitation, will gladly help Friends who seek to make contacts while crossing the continent. Ardith Anderson from Iowa invited three or four Friends to come and spend some time working and worshipping with Friends in his community. To facilitate all kinds of inter-visitation, Helen Hamilton is preparing a directory of meetings in the United States, and Canada. She has completed the directory for the mid-west and Great Lakes region.

The Wider Quaker Fellowship has enrolled 1350 members. They represent forty-five different States and twenty-two countries. New York State has 206 as the largest number; Pennsylvania is second with 137, and Massachusetts is third with 114. The names and addresses of these members are published in the new bulletin of the Fellowship Council. A copy will be mailed to every meeting so Friends may become personally acquainted with these persons who believe in the Quaker way of life and share with us in our pacifist testimony, our service activities, and our spiritual aspirations. Members of the Wider Quaker Fellowship belong to other churches and in this way they

"The Light for which the world longs is already shining. It is shining into the darkness, but the darkness does not apprehend it. It is shining in many a soul, and already the new order has begun within the kingdom of the heart. It is shining in many a small group and creating a heavenly-earthly fellowship of Children of the Light. It will always shine and lead many into the world of need that they may bear it up into the heart of God.

"With trembling awe at the wonder which is ever wrought within us, we must humbly bear the message of the Light. Many see it from afar and long for it with all their being. Amidst all the darkness of this time the day star can arise in astounding power and overcome the darkness within and without. It is given to us to be message-bearers of the day that can dawn in apostolic power, if we be wholly committed to the Light. Radiant in that Radiance we may confidently expect the kindling of the Light in all men until all men's footsteps are lighted by that Light, which is within them. Our fellowship groups are small but they can be glorious colonies of heaven, cities set on a hill. It is a great message which is given to us—good news indeed—that the Light overcomes the darkness. But to give the message we must also be the message."

carry the Quaker influence into an ever widening circle. The Society of Friends is strengthened by the association of these concerned individuals who bring a sense of new dedication and conviction to our age-old testimonies.

Paul Harris of Washington, D. C., led the round table discussion which considered ways and means of making this Fellowship more meaningful. It was encouraging to hear members of the Wider Quaker Fellowship who were present expressing appreciation for the literature which they receive four times a year. The last message circulated was Douglas V. Steere's "Community and Worship." This describes the way in which small groups can meet together for worship and fellowship.

Five new and united meetings have been established by the Fellowship Council this past year. They are the meetings at New Haven, Conn., Hartford, Conn., Riverside, California, Urbana, Illinois, and Pittsburgh, Pa. Two other meetings were assisted by the Council in becoming united meetings belonging to two Yearly Meetings. The meeting at Buffalo, New York, joined the two New York Yearly Meetings and the meeting at Harrisburg, Pa., united with the two Philadelphia Yearly Meetings. The most recent meeting to come into being is that at Tucson, Arizona.

Winthrop M. Leeds, Clerk of Pittsburgh Meeting, reported the findings of the discussion group considering the life and growth of new meetings. He explained that the needs of each Meeting differ according to its source of origin, namely, college community, industrial center or offshoot of a regular, established meeting. Even the type and nature of the meeting for worship varies

and should be kept flexible with that aliveness, and spontaneousness which is typical of a growing organism. The problem of religious education for the children is difficult for there are so few of them. But even here the new meetings are finding special methods applicable to their needs.

Fellowship with Quarterly and Yearly Meetings is developing and proving to be a strength in the life of new meetings. As each new meeting is established, two committees representing the Yearly Meetings in the vicinity are appointed to make a visit to consider its strength and life. This practice makes the meeting

conscious of the Yearly Meeting and it also makes the Yearly Meeting conscious of the new meeting. Fifty-one meetings are listed in the Fellowship Council bulletin as new and united Meetings. Seventeen of these have been recognized by the Council as established meetings. This list does not include the united meetings which belong to two Yearly Meetings.

One of the main features of the Fellowship Council meetings was the inspiration and uplift brought through specially arranged addresses. On Saturday night, Walter C. Woodward helped us to discover ways of strengthening our spiritual foundations. The message appeared in full in the last issue of THE AMERICAN FRIEND. He told us the external, objective sense of commission must be intensified by a personal and particular sense of commitment. We must be "God-possessed, Christ-imbued persons." There must grow up within us a sense of community which realizes the real kinship and solidarity of humanity.

Dorothy Lloyd Gilbert of Guilford College led the meeting Sunday afternoon with a presentation, entitled, "Substance and Shadow." She quietly unfolded the mystical approach to religion as it is especially depicted in the writings of Isaac Pennington. As Dorothy Gilbert presented her message with radiant cheer, a sense of repose and worship settled upon the listeners which was reflected in their faces as light from, "a pale blue star." The quiet hush was an evidence that the strivings of the world had been forgotten and left behind and only the breathings of the Spirit were audible. It was a unique spiritual

(Continued on page 83)

BELATED GREETINGS FROM FRIENDS IN ENGLAND

Directly and indirectly we have received belated holiday greetings from English Friends. Letters have been held up in transit as is so generally the case during these times of uncertain sailings and strict censorship. We have a letter from Marie Louise Moll, whom many readers will remember as having attended the World Conference at Swarthmore and Haverford in 1937, after which she travelled rather widely in this country. Of Austrian background, she has resided for several years in England. She asks us to convey for her a few words of greeting and friendship to the many American Friends whom she met in 1937. She feels deeply "that now, when so much darkness covers the earth, the light of friendship must not go out." She continues, "May we all grow inwardly still and strong in understanding and in love, so that, one day, when all this nightmare is over, we may reach out together to that which is eternal, which now must slumber in the hearts of the broken people of Europe. Let me thank you in the name of the two peoples to which I belong for all you are doing to help and heal."

Marie Louise Moll is now helping manage a newly-created home for about thirty children who have been evacuated from bomb-stricken Birmingham and Coventry.

Through Rebecca Janney Timbres in New York City we have received excerpts from letters from Friends in and near Woodbrooke School — Friends known personally by some of our readers.

Jack Hoyland—member of staff:

"We have had to start a new little home at Kendal in a tiny house, in order to have a place for the children; and we have had a most lovely Christmas there all together. Now I am back at Woodbrooke, which is going strong and as dear as ever, in spite of all outward happenings. . . There is a great spirit under our new Wardens, the Leyton Richards."

William A. Albright—friend of all Friends who go to Birmingham:

"We have only suffered by our windows being broken twice, and disturbed nights; but many parts of the town have suffered badly."

Edith R. Sturge—former Warden, with her husband, Francis L. P. Sturge:

"We feel very privileged to be in this comparatively safe and quiet neighborhood; and therefore our duty is to provide a 'rest centre' for less fortunate folks, as we are too old to do 'work of national importance.'"

"Woodbrooke appears to be a sort of Refugee Hostel. There were forty-two to dinner on Christmas Day and more to tea. They read the Bethlehem Story in five different languages, and there

were representatives of nine different nationalities."

H. G. Wood—former Director of Studies at Woodbrooke:

"It is good to realize with you how adverse conditions strengthen spiritual convictions and spiritual ties. It is indeed true that God's Kingdom is the only one that can endure, and that no social order is tolerable unless it is based on respect for the integrity of the personality of each human being, and belief in each one's possibility of service."

"Last summer I was appointed Professor of Theology at Birmingham University, so I have to lay down my official responsibilities at Woodbrooke. At the moment, Horace Alexander is acting as Director of Studies, and the New Testament work is being farmed out among other members of the staff. I am continuing to give one set of lectures at Selly Oak for the present. Woodbrooke is carrying on, and our prospects for next term are quite good, but of course for the moment our Scandinavian connection is broken. . . It is very good to have Bertram (Pickard) at Woodbrooke."

Edith R. Richard—co-Warden of Woodbrooke:

"Letters from American friends were always welcome, but never so much as

now when we need your friendship and understanding more than ever . . . 'Eternity is a manner of living, not a length of days.' Here in these days of uncertainty, that is being borne in on us very poignantly. Our sense of values is getting adjusted nearer to reality. Hatred is abroad in the earth, but to offset it, love is heightened and deepened. Never did family affection mean so much, nor the love of friends; never did houses and lands and material possessions mean so little."

"Leyton and I were asked to come into residence as Wardens last September. . . We find it a fascinating piece of work though somewhat exacting in these times when half our nights have to be spent in the cellars; one raid warning began at 6:30 p. m. and the 'all clear' didn't sound till 7:30 a. m. That was the night when the Miss Sturges' house was almost completely demolished, but they were miraculously dug out alive. The Horace Alexanders' house suffered minor damages and a bomb fell through a Kingsmeade lecture room. But in spite of all this, it is surprising how normal life can be. We have had a party in the cellar, and have eaten many suppers down there. Students take their books and essays and write down there during evening raids, and we sing our evening hymn and have our silence as in the catacombs."

FINANCIAL STATEMENT REPORT OF UNITED BENEVOLENCES (April 1, 1940 to January 31, 1941)

Received from Yearly Meetings:

Baltimore	\$ 1,976.32
California	92.00
Canada	25.00
Indiana	10,835.59
Iowa	4,703.45
Nebraska	547.57
New England	1,851.48
New York	1,632.82
North Carolina	2,736.35
Western	6,451.41
Wilmington	1,361.09
Other Sources	2,923.78

Total Receipts\$35,136.86

Distributed to:

American Friends Board of Missions.....	\$27,164.26
Peace Association of Friends in America.....	742.20
Board on Christian Education.....	1,339.65
Board on Public Morals.....	209.62
Board of Education.....	102.61
Fund for Aged Ministers and Missionaries.....	1,423.89
Cooperative Fund	4,000.00
Emergency Fund	154.63

Total Disbursements\$35,136.86

Estimated budget for year 1940-41.....\$68,186.00

Receipts to date 35,136.86

Balance to be raised by March 31, 1941.....\$33,049.14

MARCH 9 — A DAY OF INGATHERING

Some Yearly Meetings have already designated March 9 as the time to complete their contributions for the United Work for the fiscal year 1940-41. We strongly encourage all Yearly Meetings to join in making March 9 a great day of ingathering for our United Work.

This will make it possible for all contributions to pass through the hands of local and Yearly Meeting treasurers and come to the Five Years Meeting treasurer before March 31, at which time the books are closed for the final audit.

Less than seven weeks remains in which to raise \$33,050 of the total budget of \$68,186. For our encouragement, receipts are several hundred dollars more than at this time last year.

Unless we meet this obligation, and privilege, it will mean a serious curtailment of our United Work in these critical times. This is not an impossible task for 70,000 Friends who have a mind to pray, to work, and to give.

UNITED PROMOTION COMMITTEE.

Elizabeth Fox Howard on January 8 to Anna G. Elkinton:

"We are so thankful for all the help and sympathy that comes to us from your side of the water, and we know that you are following closely all the happenings on this side. Truly we are in the thick of things here. But in a sense one does get used to the noise of guns and bombs at night, and the constant uncertainty as to what the morrow will bring. Up to now, this house has escaped with a few broken windows, but yesterday there was so much machine gunning over this place that it was a little disconcerting. But we carry on, and our people are really rather splendid in their courage and patience, and the way they start fresh after they have lost everything—everything except freedom! There is a wonderful new spirit of neighbourliness everywhere, and we long that this will last when the war is over.

"My special job is still looking after refugees. We have a Hostel for Sudeten Germans with Czech passports, and though half the roof and most of the windows were stroyed by a land mine, we still have twenty-three guests there. . . . We go over to meeting at Wanstead every Sunday, where, in spite of some boarded up windows and a lot of empty seats from evacuation or deaths, we carry on and have fine, live meetings, all the deeper for the deeper need of fellowship and Divine help."

WILL PROTEST PAYMENT OF "DEFENSE TAX"

Many Friends have felt seriously concerned over the payment of the tax specifically designated as the "Defense Tax" on this year's Income Tax Return blanks. About forty persons interested in this problem met at Twenty South Twelfth Street, Philadelphia, on January 20 to discuss the situation and determine what united action could be taken in protest. The concern had originated in a meeting of the Joint Committee for the Conscientious Objector and this meeting had been called under the chairmanship of Edward C. M. Richards.

The general problem was first outlined. It is obvious that for many years a large part of our income tax has been paying for past and future wars, although our contribution was not so labeled and the exact proportion of it was not known. It is also clear that the labeling of the extra ten per cent on this year's income tax as Defense Tax is merely a device of the Internal Revenue Office to ease the shock of the increase. Like all Federal taxes, it will

be deposited in the U. S. Treasury, from which Congress will vote specific appropriations. It cannot be said that any specified amount of this tax will necessarily go into military expenditures. In spite of all this, it was clearly the feeling of the meeting that a very real principle is involved, calling for some special action at this time. Although in the past it was impossible to refuse the paying of taxes for defense without refusing at the same time to pay legitimate civilian government expenses, it is now possible to draw a line by protesting the payment of a tax labeled "For Defense." The following action was decided upon:

The chairman was asked to appoint two committees. The first of these is to concern itself with working out some sort of constructive solution to the problem in the future, hoping to submit to the Yearly Meetings its concern and its suggested procedure. It was understood that sound legal advice would be sought as to the possibility of forming some sort of pool, to be held by a central committee, into which individuals might pay their defense taxes, notifying the government of this action; the committee, in turn, would contribute the money to some definitely non-military activity of the government, possibly to the maintenance of conscientious objectors.

The second committee was to deal with the immediate situation this year. With only seven weeks remaining before March fifteenth, it was recognized that it would be impossible, before that time, to develop a long-term plan. It was therefore decided that the Friends present would together stage a protest against the Defense Tax in the following manner:

1. Each will make out his tax return, writing two checks, one for the tax, and the other for the "Defense Tax" which is being protested. Some may write upon the latter the words, "For civilian purposes."

2. Each will write a personal letter to President Roosevelt protesting against the defense tax and explaining the reasons for such protest. A copy of this letter would be attached to the Tax Return. The letter itself would be mailed when the Tax Return is filed.

3. The plan is to meet at ten, February 17, at Gimbel's Store in Philadelphia. From there the assembly will proceed in a body to the office of the Collector of Internal Revenue, where all the returns will be filed and afterwards all the letters mailed.

It is hoped that the action of this group in Philadelphia may suggest similar action by groups elsewhere.

CIVILIAN PUBLIC SERVICE CAMPS PROJECTED

Outstanding on the agenda of the January Service Committee meeting was the report of Thomas E. Jones, Director of Civilian Public Service, who outlined the program and philosophy of the Service.

Five camps have been set up and will be ready to receive Conscientious Objectors who are assigned by the Selective Service Board to "perform work of national significance under civilian control" and those Conscientious Objectors who have been imprisoned for their refusal to register who can be paroled to work in the camps, following President Roosevelt's Executive Order of January 18.

The camp at Cooperstown, New York, will accept ten men at a time and train them for service as group leaders in the other camps. Mervin and Esther Palmer from Butler University in Indianapolis will direct the Cooperstown camp in the place of Edward and Ruth Miller. Edward has joined the staff of the Social-Industrial Section of the Service Committee in Philadelphia.

The first of the other camps will open in the Patapsco State Forest, near Baltimore, Maryland, February 4. The campers, under the direction of Ernest and Edith Wildman of Earlham College, will work at land clearing and park service. The Wildmans directed the Circle Pines Work Camp this summer in Michigan.

On February 10, the western camp will open at San Dimas, California. Here campers will engage in reforestation experiments and research in flood control and water conservation. Eldon Durham, formerly of Union Theological Seminary, will direct the camp.

Around the middle of February a third camp will be opened in Indiana, and a fourth at Yellow Springs, Ohio, on March 1. At each of these camps about 150 Conscientious Objectors may be cared for, and will work at soil conservation projects. Dr. Claude Shotts, Y.M.C.A. Secretary at Northwestern University, and his wife, will direct the Indiana Camp. Directors for the Ohio camp have not yet been chosen.

With the exception of the Coopers-town Unit, all the other camps are using facilities provided by abandoned CCC camps which are being leased, along with camp equipment, by the Service Committee from the United States government. In each camp a staff of five people will care for the boys, a camp director and his wife, an educational and recreational director, a nurse, dietitian, and an office manager. Work

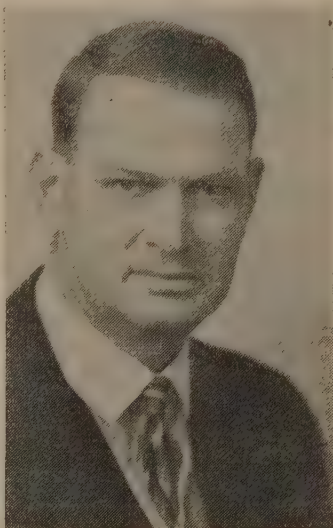
projects will be under the direction of forestry and soil conservation experts.

Any religious Conscientious Objectors, regardless of their religious affiliation, who are judged sincere by their local draft boards, and who are assigned by the Selective Service Board, may be admitted to the camps. They will pay their own expenses, or, in some cases their expenses will be paid by meetings and church groups or friends, and will work eight hours a day at the selected projects. Several hours each week will be spent in study of underlying economic and social problems, and philosophy of pacifism.

Similar camps have been established by the Mennonites and the Church of the Brethren, historic peace churches.

PACIFIC COLLEGE ELECTS NEW PRESIDENT

Announcement has been made of the election of Emmett W. Gulley to succeed Levi T. Pennington as President of



Courtesy Newberg Graphic.

Pacific College at Newberg, Oregon. President Pennington, after thirty years of presidential service, resigned last year, his resignation to take effect at Commencement time in 1941. Commencement next June will present a triple observance. In addition to marking the retirement of President Pennington and the introduction of President Gulley, it will mark the fiftieth anniversary of the establishment of the College.

Emmett Gulley is a product of the West and of the institution whose policies he will direct. Born in Haviland, Kansas, he was graduated from Greenleaf Academy in Idaho, after which he worked his way through Pacific College, making a notable record not

RUFUS JONES TO ADDRESS PASTORS AT EARLHAM

At the invitation of Earlham College, the pastors of Western and Indiana Yearly Meetings will meet in the third annual "Conference of Pastors" on the Earlham College Campus, February 24 and 25. Rufus M. Jones has been engaged to be the chief speaker and to lead the discussions.

In this way the College is endeavoring to make a real contribution to the work of these two Yearly Meetings. At the sessions of 1939 and 1940, Alexander C. Purdy of Hartford Theological Seminary brought inspiration and uplift as he helped us to see the real task which we have as Friends and followers of Christ.

Many Friends in Richmond have helped to make this enterprise possible by entertaining the visiting pastors in their homes.

This year a valuable session is anticipated as Rufus M. Jones brings to us messages from his experience, his thinking and understanding. On February 24, he will address the Earlham College students at chapel just before the beginning of the Conference.

W. E. B.

only in academic pursuits, but in athletics and in other activities.

Not long after graduating from college, he and his wife, Zoe Hibbs Gulley, served five years in Mexico under the American Friends Board of Missions. Following further study in the East, Emmett Gulley was called to Pacific College as Professor of Spanish and Director of Physical Education.

Some three years ago, at the request of the American Friends Service Committee, he was granted a leave of absence and went to Spain to help direct relief activities during the Civil War period in that country. He had hardly returned to his college duties when he and his wife were asked to go to Cuba to take charge of the Friends hostel for refugees near Havanna. On their return to Pacific at the beginning of this college year, they were succeeded at the Finca in Cuba by their colleagues Chase and Grace Conover.

Emmett Gulley measures up well with Levi T. Pennington in physical stature, but more important, he emulates the retiring president in those intellectual and spiritual qualities which have been associated with the administration of the College these many years. The choice is a popular one among the alumni and friends of the institution.

QUAKERDOM AT LARGE

Ere this appears, many of our readers will have seen the editorial, "The Quakers," which was published in the *Christian Century* for February 5. Those who have not seen it should secure a copy if at all possible. If not otherwise available, such may be secured for fifteen cents by addressing that periodical at 440 South Dearborn Street, Chicago. It is not in any sense of complaisance that we suggest this, but in order to impress upon Friends what is expected of us these critical days. The question confronts us—can we measure up to these expectations? In the same issue appears a dramatic account of the trial of Arle Brooks before Federal Judge Welsh, as already reported in our columns.

* * * *

We read in the public press that a young Friend, Jesse E. Hobson, who is on the engineering staff of the Westinghouse Electric and Manufacturing Company in Pittsburgh, has been acclaimed "the country's outstanding young engineer of 1940." The title was recently conferred on Jesse Hobson at a public meeting in Philadelphia by the American Institute of Electrical Engineers. A native of Marshall, Indiana, Jesse has always been deeply interested in Friends activities, and even while a student at Purdue University, from which he was graduated with highest honors, he was a member of the Evangelistic and Church Extension Board of Western Yearly Meeting. Upon the completion of his graduate work he headed the Department of Mathematics at Earlham College for a brief period, and resigned to accept a position with the Armour Institute of Technology at Chicago.

* * * *

We were deeply saddened by the receipt of a cablegram from Barrow Cadbury, Birmingham, England, announcing that his wife, Geraldine Cadbury, died on January 30. Along with her husband, she was greatly admired and loved by many Friends in this country, as in her homeland. In 1922 the Cadburys were fraternal delegates attending the sessions of the Five Years Meeting and were present at the World Conference at Swarthmore and Haverford in 1937. On both occasions they travelled rather widely among American Friends, by whom they were warmly received and appreciated. In addition to her activities among Friends, Geraldine Cadbury was widely known in the British Isles for her work as magistrate in the field of juvenile relations, and

was the author of a rather recent book on that subject. We hope to give later a more adequate statement of her life and service.

* * * *

When writing in a recent issue of the trial of Arle Brooks in the Federal Court at Philadelphia, we had not remembered that Judge George Welsh is himself a Friend, although we now recall having heard him speak on the floor of Philadelphia Yearly Meeting, Arch Street, when we were in attendance some years ago. He was then a member of Congress. Charles W. Palmer, who with his wife participated in the sessions of the Five Years Meeting in October, writes us that several years ago George Welsh and his family joined their little meeting of Middletown, near Media, Pennsylvania, and that he has at times led their Bible class most helpfully. When the Middletown meeting appointed a committee on C.O.s, George Welsh accepted a place on the committee and has led one of the discussions which their young Friends have held. "With this concerned attitude on his part," writes Charles Palmer, "it is not surprising that one Friend present at the Brooks trial said that the court session reached almost the spiritual level of a good Friends meeting."

NEWS OF OUR MEETINGS

The Tonganoxie and Hesper Ministers Conference was held January 21 at the home of R. A. Gregory and wife at Stanwood, Kansas. Friends assembled with a sense of the loss sustained by them in the recent death of Estella Garrison. Following the opening devotions lead by William Garrison, pastor at Hesper and Prairie Center, Effie Brady presented for discussion the subject of "The Minister's Wife and Her Work." Following dinner and a social hour, and afternoon devotions in charge of Oran Dunlap, the topic of "Child Evangelism" was presented by Maud Smith of Lawrence.

* * * *

Following a month spent among the Indians at our mission stations in Oklahoma, Willard O. Trueblood writes that the memories of these associations will linger for many years to come. He speaks highly of the service being rendered by all our workers in that field, saying that they deserve a vote of confidence from Friends everywhere. From Oklahoma Willard Trueblood went to Waterbury, Nebraska, and from there

goes to the Pacific coast to participate in the National Christian Mission which is being conducted in Portland, Seattle, Oakland, and Los Angeles, successively.

* * * *

The Missionary Society of Wilmington, Ohio, Meeting gave a Migrant Supper at the meetinghouse on the evening of January 15. The tables were decorated with maps of the States where migrants work and with fruits and vegetables which migrants harvest. The principal dishes of the meal were foods which migrants help harvest. During the supper six people brought accounts of the general work of the migrants—of oyster shucking, picking cranberries, prunes and peas, and the special work in Hardin County, Ohio. Following the supper a playlet, "Whither Next," by Fern Gilbert White, was presented. More than one hundred attended. From the supper and contributions the sum of twenty-five dollars was sent to the Ohio Council of Church Women for Migrant Work. Edna Goodwin of Washington, D. C., who was spending a few days with friends in Wilmington, was a guest at the dinner. She was waiting to receive her permit to enter Jamaica for a year of volunteer service under the American Friends Board of Missions.

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The Annual All Florida Friends Meeting will be held at Crystal Lake Park, Lake Wales, on February 18. Bring box lunch at one o'clock. A short meeting for worship will immediately follow lunch.

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The St. Louis Meeting of Friends is continuing its informal social contacts with about thirty refugees in the St. Louis area. Just before Christmas, St. Louis Friends entertained the refugee families with an informal American Christmas party, with popcorn on the Christmas tree and Christmas carols and American songs. Just after Twelfth Night, the new Americans responded with a party in the form of a concert held in the music studio of one of the refugees.

* * * *

The men of Bloomingdale, Indiana, Monthly Meeting (Western Yearly Meeting) planned the second church night of the current year and conducted a most successful evening's entertainment on January 27 in Dennis Hall. From the welcome committee at the front door to the white-uniformed chef, everything was just right. The first course of the supper included oyster

soup, crackers, and pickles, and the second; pie, ice cream and coffee. Following congregational singing led by Leland Chapman, the pastor, Lee Partington, introduced the speaker of the evening, Paul Shultz, pastor of the Federated Church in Marshall, who gave an inspiring talk on Happiness. Another church night will be held in February.

* * * *

Friends Chapel, in Vermilion Quarter of Western Yearly Meeting, closed a two weeks' meeting February 2. Eleven children and young folk professed conversion and the working members of the meeting were spiritually strengthened. Vernard Cox is pastor and Albert L. Copeland, of Vermilion Grove Meeting, was evangelist.

* * * *

Mooreville Meeting, Mooreville, Indiana (Western Yearly Meeting), held a series of revival meetings January 5-19, with William Kinsey and wife, of Richmond, Indiana, serving as song evangelists and conducting children's meetings. Glen Rinard, pastor, brought the messages each evening. The ministry in song and the preaching of the word of God were both graciously used by the Holy Spirit. Many children accepted Christ as their Saviour; several young people renewed their vows to God; and a number of adults confessed to spiritual renewal in their own hearts. The Mooreville Meeting feels strengthened and encouraged.

* * * *

University Friends Church in Wichita, Kansas, has been conducting a Sunday evening institute, beginning January 12, and lasting six weeks, which has been very interesting and profitable. It begins with a social hour and supper at 5:45, followed at 6:30 with three study courses on Quakerism, the Bible, and Missions, respectively. At the convocation following, at 7:30, the pastors of various city churches of different denominations, give an address on the contributions made to religion by their respective churches. At the first meeting of the institute, Arthur Mekeel conducted the class in Quakerism; Prof. Cecil Hinshaw the Bible class, and Robert E. and Ardelle Cope, a study of missions, with a change in speakers at succeeding sessions.

* * * *

Bear Creek Meeting of Winchester Quarter in Indiana Yearly Meeting held a series of meetings beginning January 12 and closing January 29, with Mildred Allen, pastor of Poplar Run Meeting as evangelist, the pastor, Margaret Collins having charge of the music. Fourteen persons sought Christ and testified to having found him precious to their souls or to having received spiritual help for some need.

SUMMER SCHOOL PROGRAM ANNOUNCED

The Pendle Hill program of the Summer School for 1941 has just been announced in the January *Bulletin*. Courses will be given by Herbert Gezork in "Religion in Human Relationships," by A. J. Muste in "Contemporary Social Problems," and by Howard H. Brinton in "The Religion of the Society of Friends."

Herbert Gezork, Professor in Social Ethics at Andover Newton Theological School and lecturer at Wellesley College, was an inspired speaker at the Five Years Meeting in October. A. J. Muste, Executive Secretary of the Fellowship of Reconciliation and a member of New York Yearly Meeting, is undoubtedly the ablest and most popular speaker and writer on religious pacifism today.

Bertram Pickard of England and Geneva will probably be present during the final two weeks of the summer school and lecture on the subject of International Organization. Anna Brinton will lead a special study group in the "Religious Aspects of Education in Friends Schools." Amos Wilder, well known poet and lecturer and author of "The Spiritual Aspects of the New Poetry," will be present during most of the session and will give several special lectures. On two of the Sunday afternoons he will read poetry.

Kenneth Boulding, Instructor in Economics at Colgate University, will lead a series of discussions at the Summer School on Saturday noons on religious pacifism. William Bacon Evans will be one of the staff associates.

The Seminar for Peace Workers which has just closed a three weeks' session at Pendle Hill has nearly doubled the normal population of the community. The Pendle Hill group has shared with this group its living space and the daily meeting for worship. The Peace Seminar has also attended a number of the regular Pendle Hill lectures and the Pendle Hill group has taken active part in many of the sessions of the Seminar.

A new Pendle Hill pamphlet by Richard Gregg will soon be published dealing with the discipline for non-violence.

GEORGE C. STEBBINS WEEK

February 23 — March 1

Few are aware that George C. Stebbins, the noted hymn writer, is living at Catskill, New York; that he was born on February 26, 1846 and will, therefore, celebrate his 95th birthday on Wednesday, February 26. Having been born in the seventh year of the eighteen-forties, he was in his twentieth year while Abraham Lincoln was still alive. Many years ago he was associated with

Dwight L. Moody and Ira D. Sankey in their evangelistic campaigns. A consecrated writer of sacred music, he gave fitting expression to many of our best loved hymns, such as: Just for Today, Saved by Grace, Take Time to Be Holy, Pilgrims of the Night, Savior, Breathe and Evening Blessing, There's a Wilderness in God's Mercy, I Know That My Redeemer Lives, In the Secret of His Presence, True Hearted, Whole Hearted, and Throw Out the Life Line.

The world owes to George C. Stebbins an unpayable debt of gratitude for the channels of blessing which have been opened through the devotion of his God-given powers in recording and sharing life's harmonies when "in tune with the Infinite."

It is suggested that we show our appreciation of these contributions to the world by celebrating George C. Stebbins Week by singing some of his inspiring hymns in our church schools and meetings, and adding a cheery word by writing him an appreciative letter or postal at his address, Catskill, New York.

A LOT-CLEARING BEE AT ST. PETERSBURG

January 29 was a gala day for Friends in St. Petersburg, Florida. They had a picnic on the lot where the meetinghouse is to be built, at 19th Avenue, S. E., between Bay and First Streets. Joseph Taylor, their contractor and a Friend, had it staked out before any of the group gathered. He is contributing his time on the building as well as his commission from all sub-contracts. At 10:30 a. m. there was a short ceremony for the breaking of the ground. Helen A. Passmore spoke briefly of the purpose in building and on the dedication of the property. Then Reba Fell Smith, as the first "pioneer" in the project, dug the first spadeful of earth from around one of the pine trees. G. Birdsall Passmore, who has been very active in the work, was asked to dig the second spadeful, after which all began chopping and digging.

Most of the lot was cleared during the day. Four big pine trees and one dead one were cut down and the stumps as well as many palmettos and other wild bushes were dug out. The logs were sawed for firewood for next winter; and women as well as men were found clearing off the debris.

About fifty Friends were present, thirty-eight being there for lunch. All brought chairs and tables which were put up on the cleared space on the lot. The most delightful surprise came at 3 o'clock when Mary K. Northrup and her two children arrived with a great quantity of delicious iced fruit juice for

everyone. At 4 o'clock the work ceased after a very happy day.

Neighbors living in adjacent lots and nearby added to their pleasure by telling Friends how glad they were that a meetinghouse was being built there.

Recent attenders at St. Petersburg Meeting have been John Pratt and Eleanor Wood Whitman, the former having made a very material contribution to the Meetinghouse Fund when he gave his splendid lecture on "Art and Religion."

Still needed is the sum of two thousand dollars to complete the house, with the unfinished interior that is necessary. Florida Friends feel that if Friends in the North realized the service that will be possible, aside from a place for First-Day Meeting, the need would be recognized and the desired funds made available. Friends in St. Petersburg expect to continue to contribute actual labor as much as possible until the work is done.

FRIENDS HELP IN WORK CAMP OF BRETHREN

Puget Sound Quarterly Meeting of Friends is cooperating with the Brethren in planning and promoting a summer work camp in the upper Yakima Valley in the State of Washington. This camp, located in the hop-growing area, will concern itself with a study of problems facing migrant people and with service projects designed to minister to immediate needs and build good will. The tentative program includes a study of conditions in the area, management of a day nursery, a recreational program, and related activities. Continuing from August 2 through the end of September, the camp will be available to young people of college age who qualify in attitude and physical ability. The camp is to be organized on a cooperative basis, each person contributing a share of the expenses, and with the anticipated help of the local church.

The motive for this work as considered by the Church of the Brethren is of first importance: an understanding and appreciation of all persons, nations, races, classes, and religions; a concrete expression of the constructive power of good will; a study of practical ways in which non-violent methods may bring about necessary change; a demonstration through hard physical work of the consistency and depth of such faith; and, an experience in true democracy where, by combining freedom and responsibility, a sound adjustment is made to group living.

Beatrice Shipley, Secretary of the Friends Center in Seattle, is a member of the sponsoring committee and enthusiastically commends this camp to the attention of young Friends. More detailed information may be had by ad-

ressing: Rev. Clement Bontrager, Chairman, Work Camp Committee—Church of the Brethren, Tonasket, Washington.

AUTHOR SEEKS COPY OF HER OWN BOOK

Wanted: A copy of "Child of China," by Maria Gleit. The author, a refugee who was forced to flee with her husband and four year old son, without possessions, is in this country now and is very anxious to obtain a copy of her own book, which was published in England. If anyone can locate a copy, would they please get in touch with Natalie Kimber, Refugee Section, American Friends Service Committee, 20 South Twelfth Street, Philadelphia, Pa.

GRATEFUL TRIBUTE TO CORINNA RUGANI

Among the Friends and strangers who have visited Twentieth Street Meeting in New York many will remember looking into the Adult School Room and watching Albert, the janitor, and Corinna his wife, pour coffee for the men who drift in from the Bowery and "Flop Houses." Early, on Sunday morning, for years, Corinna has served these men, who will now miss her sadly. Her's was perhaps the only loving service coming to most of them from one week's end to the next.

No starving man ever tried to take advantage of Corinna to get an extra cup of coffee. Like a general, she kept hundreds of men in place on the benches, while she flew from one to the other, almost with the speed of a butterfly, pouring coffee from her great white pitcher. And now Corinna has suddenly left us.

Many titles might be chosen for our picture of this tall, slender, Italian woman, with pale cheeks and black hair, wearing a gay-flowered apron—Real Saints to Draw From—In as Much as Ye Have Done It Unto the Least of These—Well Done Good and Faithful Servant.

M. L. T.

ON THE SERVICE FRONT

(Continued from page 62)

3:45-4:00. "If you believe that war begins with the first exploited human being, then here are the seeds of war." These were the words of Mildred Young as she spoke of the plight of eight and one half million sharecroppers in the South. She and Wilmer Young have been living for a year in South Carolina as tenant farmers, studying the possibilities of rehabilitation among these people. A project has been planned and is now in the process of being launched, which may eventually make possible the purchase of land by the sharecroppers

on a long-term basis. Wherever it seems wise, the project will be developed on a cooperative basis. Several thousand dollars have already been raised towards this rehabilitation program, which is being supervised by the Service Committee and Friends Service, Incorporated. The Youngs feel that working with dispossessed sharecroppers and tenants in this manner offers an excellent opportunity for the building of the right kind of community life.

4:00-5:00. The last hour of the Committee Meeting was a unique fusion of spiritual message and a report of very concrete activity. Thomas E. Jones outlined the program of Civilian Public Service as it is being carried out by the Friends, Mennonites and Brethren, and told of the camps that are being set up to take care of the Conscientious Objectors across the country who will be released to the Service Committee to do "work of national significance under civilian control." Four such camps will be ready to receive about one hundred young men each, after the first of February. (See story on another page for fuller statement—Editor.) As Thomas Jones spoke, Friends were aware of a real sense of feeling that the Quaker peace testimony was being translated into constructive, progressive action.

After a brief period of silence, the January meeting of the American Friends Service Committee closed.

FELLOWSHIP COUNCIL

(Continued from page 77)

hush which many will long remember. We are grateful to know that this message Dorothy Gilbert delivered will be printed in *The Friend* (Philadelphia) and later will be reprinted for distribution.

Those who attended the Council meeting from eighteen different States scattered for their homes as white snow fell, but they carried within themselves new Light and new Life.

LESLIE D. SHAFFER.

BIRTHS

NEWTON—To Ray and Babette Newton of Philadelphia, Pennsylvania, on January 28, 1941, a daughter, Roberta Ray.

STANLEY—To Allen K. and Lillian Johnson Stanley of Westfield, Indiana, on January 29, 1941, a daughter, Jean Ann.

DEATHS

HORNEY—On January 15, 1941, at the home of his son, in Sheridan, Indiana, Ivy J. Horney, aged 87. He was born in Guilford County, North Carolina, but removed to Hamilton County with his parents about 77 years ago. After his marriage in 1875 to Viola Keys, who preceded him in death nine years ago, he located north of Hortonville, Indiana, where he spent the remainder of his

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JAMES F. WALKER, *Principal*, Westtown School, Westtown Pennsylvania

life. He was one of the organizers of the Hortonville Friends Church, giving to it his loyal support. He timed the meeting and was an elder for many years. Services were conducted by his pastor, Orval Dillon, assisted by Elizabeth Reagan of Sheridan, Austin Osborne of Danville, and William Cleaver of Noblesville. He is survived by two daughters and one son and by numerous grandchildren and great-grandchildren.

MACY—On February 2, 1941, services were held for Freddie William Macy, the infant son of Wayne and Marietta Foster Macy of Westfield, Indiana. Orval H. Cox had charge of the service. Besides the parents, one brother and four grandparents survive.

PAINE—On June 25, 1940, at Watterboro, South Carolina, Sarah Potter Paine, aged 78. The wife of the eminent eye specialist, Dr. Howard S. Paine, she was en route from Miami, Florida, to Glens Falls, N. Y., when stricken with a heart attack. Sarah Potter Paine was the sister of the late Warren J. Potter, and the daughter of the late Jonathan W. and Mary Ann Haviland Potter, all of whom were lifelong members of the Society of Friends. For twenty years she was associated with her husband in conducting foreign travel tours.

PRICE—On September 10, 1940, at his home in Buffalo, N. Y., William Edgar Price, aged 29. He was the son of Lillian Birdsall Price, the grandson of Dr. Stephen and Josephine Birdsall, and thus came from a line of staunch Quaker lineage. He is survived by his wife, Martha Kellogg Price, and one daughter, of Buffalo.

TROTT—On January 9, 1941, at Greentown, Indiana, Sarah Ann Trott, aged 75. The daughter of Thomas and Ruth Chamnous Mendenhall, she was born near Greentown, and had lived in Howard County all her life. On August 22, 1886, she was married to John E. Trott, who survives her, in addition to three daughters and two sons. She was a member of New Salem Meeting, but because of its convenience, attended the Methodist Church in Greentown. She was a member of the Missionary Society and was also an active worker in the W.C.T.U. Funeral services were held at the Methodist Church in Greentown, with Polly C. Bowman, a former pastor of New Salem, in charge, assisted by W. J. Briggs, pastor of the Methodist Church.

LOCAL MEETING DIRECTORY

BERKLEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

CHICAGO, ILLINOIS

Temporary Office of the Mid-West Friends Service Committee is at the home of the Acting Secretary, Jeannette F. Stetson, 633 South Maple Ave., Oak Park, Ill., Phone Euclid 565.

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30. Meeting 11:30. Rock Island Suburban Line to 11th Street, Halsted streetcar—"11th Sacramento," get off at Longwood Drive. Helen Simerly, Clerk, 8940 South Ada Street.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Ill.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a.m. Jeanette F. Stetson, secretary, 633 Maple Ave., Oak Park, Illinois, Phone Euclid 565.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Robert M. Jones, pastor, 2911 Eden Avenue.

DARTMOUTH, MASSACHUSETTS

Allen's Neck Friends Meeting, Horseneck Road, Morning Worship 10:45 a.m., Bible School at 12 m., Charles T. Gifford, Supt., Minister, Harold B. Kuhn, Tel. WESTPORT 32-13.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a.m., Church School 9:45 a.m., Flora Henshaw, Clerk, 3193 W. 36th Ave., Telephone GL 5686.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a.m., Meeting for 11 a.m. Worship. Send names and addresses of people coming to

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LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Sts. Bible
School 9:45 a.m., Worship 11 a.m., C.E. 6:30
p.m., Leonard S. Phelps, Clerk, 1228 W. 23rd St.,
RI-4815.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th
Street. Bible School at 10 a.m. Meeting for
Worship at 11 a.m. Pastor, Wendell Hansen,
1300 S. Seventh Street. Telephones: BRIDGE-
port 7522, ATLANTIC 5928.

NEW YORK, N. Y.

Grammercy Park Meeting, 221 E. 15th Street,
Manhattan. Brooklyn Meeting, Lafayette and
Washington Avenues. Meetings for worship
First Day at 11 o'clock. Visitors Welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Ave. and East
Spruce St. Bible School, 10:00 a.m., Meeting
for Worship, 11:00 a.m.

University Friends Meeting, 3959 15th Ave.,
N. E., Phone Melrose 7450. Religious discussion,
10:00 a.m. Meeting for Worship, 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends,
affiliated with Five Years Meeting, 13th and
Irving Streets, N. W.; Bible School, 9:45 a.m.,
Meeting for Worship, 11 a.m. Visitors wel-
come.

Friends Meeting, 2111 Florida Ave., one block
from Conn. Ave. Meeting for Worship First-
day at 11 o'clock. First-day school at 9:45.
Friends and others interested are cordially in-
vited.

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